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THE SPIRIT OF THE LORD.*

JOHN XX. 19–22.

It was the first Christian Sabbath, the day on which the Lord rose from the dead. He had appeared to Mary, and also to Simon. He had joined the two disciples as they walked sadly toward Emmaus, and after drawing out from them the story of their hopes, their grief, and their perplexity, had reproved them for their slowness to understand and believe. And beginning with Moses He had showed them in all the Scriptures the prophecy of that which had occurred. With hearts glad with a new hope, they had urged Him to tarry with them; and then as He took the bread and blessed and brake, they came to themselves and knew Him. They knew Him both from the loving act so characteristic of Him, and from the burning of their hearts with the kindling of His Spirit as He talked with them by the way and opened to them the Scriptures. They rose at once and returned to tell their glad story to their brethren; and hardly had they done when Jesus Himself stood in the midst, saying, "Peace be unto you"; and saying again, "Peace be unto you."

It was a glad message, and proclaimed with the emphasis of rejoicing. It was the hoped-for reward of His labors. The

*Address of the General Pastor of the Massachusetts Association, the Rev. John Worcester, to that body April 6, 1893.

things that had happened were the very things that He had foretold to them, and He was rejoicing in their fulfilment. To the disciples all these things were mysterious. As a little child first opening its eyes upon a strange world sees all things dimly and confusedly, though they may be in clearest light, so to the disciples these things of their first spiritual experience and reflection were too new and surprising to be distinctly seen. The crucifixion, though foretold, had been a total surprise; and now the resurrection was a bewilderment. They were glad, but too glad to believe it. The new state of the Lord was a profound mystery.

This mystery and the nature of the peace that He brought them, the Lord explained by saying, "As my Father hath sent Me, even so send I you." In His sense of being sent by the Father we have the explanation of all His labors, His submission to suffering, His gladness in the resurrection. We read that "God looked down from heaven upon the children of men to see if there were any that did understand, that did seek God." And He saw that they were "all gone aside, that they were altogether become filthy." The iniquities of men had separated between them and their God. They were wholly given up to their own lusts and strifes; there was no knowledge or sense of any better life, and no one to bring it to them. The Lord "saw that there was no man, and wondered that there was no intercessor; therefore His arm brought salvation unto Him, and His righteousness it sustained Him." And then it was that "God so loved the world that He gave His only begotten Son, that the world through Him might be saved."

By this love of saving men the Lord was sent. When He first came to consciousness of Himself and to knowledge of the world about Him, the love of God for saving men was a burning love in His breast, while to all other men a true knowledge of God and still more a sense of His presence were absolutely wanting. He soon learned from the Scriptures, interpreting the longing of His own heart, that His work in the world was to become to men such a presence of love as the Father was to Him, or in other words that He was to love

them with the Father's love, Infinite, unrestrained, do for them all the good that the Father would do, and be to them both an example and an inspiration vivifying them with a new and heavenly life.

But that He might be all this to them — that He might be with them at all — He had come into their nature, had been born among them as one of themselves, and had taken upon Himself all their tendencies and feelings. And therefore there was in Him a conflict between that which was of the Father and that which was of man. If sometimes He felt that great inspiring love in His heart as a spring of joy, at other times there was so much of the fleshly self aroused, with its worldliness and pride, and irritation on account of the wickedness of men, that hard fighting in Himself was necessary before He could love quietly, intensely, and purely. Often when thus excited He went alone into the mountains and prayed long and earnestly, until the self was subdued and He could come forth and speak as the Father's love would speak. The severest of all these conflicts was that in the Garden, when treachery, betrayal, falsehood, hatred, insult, and cruelty were already pressing upon Him, and all the powers of evil were urgent that He should resist and resent it. How should He now subdue the wild stirring of His heart, look only for that which could be saved, and love it and save it? From such a struggle even He shrank away. Three times He prayed in agony, "If it be possible let this cup pass from me." But then He said, "How then shall the Scriptures be fulfilled that thus it must be?" He came to Himself and controlled Himself, remembering that if He failed now to lay down the life of self, it would prevail over men forever; if He failed to think quietly of all that could be saved, and to love it and save it, the Father's love never would be to men the Spring of eternal life that He had come to make it. In the strength of such thought and desire He went forward, and surrendered Himself to the band that had come to do all this wickedness to Him, stipulating only that those who were with Him should be allowed to depart. In the calmness of high resolve He bore all, praying at the last for the ignorant soldiers who were

nailing Him to the cross, "Father, forgive them, for they know not what they do." The flesh was weak, but He would yield nothing to it. If He was enduring the last extremity of conflict and suffering, He had also a great opportunity. Now He must and He would think only from the Father's love for saving men, though the flesh was dying. He resisted the demands of His self-life, spurred by the powers of evil, until the conflict ceased. Then bowing His head He said, "It is finished," and the suffering flesh was at rest.

He had laid down His life that He might take it again. He had laid down only that which limited and restrained the life that in His soul He loved. And presently rising from the sepulchre He came forth freed from all that had straitened Him, loving only with the Father's love — the warring, limiting self-life gone forever.

It was in the gladness of this new freedom of love that He came to the disciples, saying again and again, "Peace be unto you." The peace of His own soul He would give unto them; and that peace was the freedom of pure love. And this it is that He meant in saying, "As my Father hath sent Me, even so send I you." For as the Father's love was the great reality of life to Him, although it was a reality to no one else in the world, so His love would be to them a new and inspiring life — a love for men, with all that this implies, a passion for doing them every possible good, a love for purity and justice and truth and mercy, and all that makes human life orderly, free, and sweet. It would inspire men to do as He had done, fight with their disorderly, selfish longings and resentments, till they could love their neighbor with all their hearts. It would be a vivifying regenerating power in the world, which would never rest while evil loves prevailed, but would be continually fighting them and restraining them, until they ceased to obstruct the freedom of good love; and then would "rest" only in the sense of doing abundant works of love unhindered.

To make it still more clear what He meant by sending them as the Father had sent Him, He breathed on them, saying, "Receive ye the Holy Spirit." And thus He represented to them that the new Christian love that was beginning to be the

inspiration of their lives was the same Holy Spirit that begat Him and was His life — that by coming into the world, and bringing the love of God to men, He had made possible the formation and birth of the spiritual man in them, which should live, and live consciously and delightfully, from the Spirit of God.

The mystery of that rebirth of the soul from above, how it begins, and grows, and is born, and comes to maturity, following the order of His Divine life, is a theme for endless and delightful study. Today we will attend only to this one lesson, that the nature of that Holy Spirit is the same in us as it is in Him, that its purpose is the same and its work the same. It was in Him the love of the Heavenly Father for coming to men and saving men. It is His love for doing this that He breathes into men for the final end that they may do such life-increasing works as He did, and may interpret one to another and increase one to another the sense of His presence. It is the same Spirit with which He was anointed to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. He sent them in the power of this Spirit, to interpret Him to the world, as He had interpreted the Father. They were to preach Him, tell of His life, His words and His works, of His death and His resurrection, and of the joy with which He loved them and inspired them with the Spirit of love when He had risen from the dead. And this they were to show both by their words and by their lives; for they were to be known as His disciples by their love for one another.

But the fulness of this love and the sweetness of it they were not to enjoy without conflict. He did not. It was in Him without measure. Yet He could not bring it forth except by conflict with the lower self which He had from men, and victory over it. And so, though He is with us with the Divine power to save and to bless, we do not receive it and live from it except through conflict with ourselves and victory over them. We have from Him our ideal of pure, kind, help-

ful life, and we think we should love to live it, but excited states of natural feeling come up, and make it for the time impossible to do as we would. And then we must labor and pray — laboring with all our strength to put away the evil, and turning with all our hearts to the Lord for strength to resist. And not surer was the victory to Him than it is to us if we do our part. If He had the Infinite Love in Himself from which to resist, we have it also in Him. It is the Christian privilege to believe that the victory is certain, if we do our duty; and that the life of the Spirit of the Lord will be the reward.

That Spirit of the Lord — which, let us remember, is the Spirit of love with which the Lord was overflowing as He stood in the midst of His disciples and breathed on them — that Spirit of the Lord will make itself felt in many ways. It will be a joy in every one's heart as he does his daily work, knowing that this is given to him of the Lord, and is what the Lord would have him do. This perhaps will be the most important manifestation of the Spirit. For every one's work is the main thing in his life. It is also the most important thing that he can do for the good of the community, and is therefore what the Lord most loves of all that he can do. And in doing it he can receive most fully his measure of the Spirit and the joy of the Lord. Only it is essential that he do it justly and faithfully, according to the Lord's commandments, and not primarily for reward to himself, nor with any thought of his own merit; but for the sake of the use which alone the Lord loves, and in grateful acknowledgment that all the good love for it and power to do it helpfully is from the Spirit of the Lord.

In all the relations of life the Spirit of the Lord will manifest Itself as a love for good life, honest, faithful, pure, and truthful; for speaking words of kindness and doing works of helpfulness. In such life in His name, It will make Itself felt as a sweet contentment.

But we are especially concerned to know how It will manifest Itself in the Church. And in considering this we must remember that to the church is especially entrusted the duty

of bearing witness to Him — of preaching Him, and making Him known to those who know Him not. He is not present with one and not with another. He is present with all the world, breathing upon them all, to infuse into them His Spirit of love. Blindly the world goes its own way, unconscious, unheeding; spending its money for that which is not bread, and its labor for that which satisfieth not; exhausting itself in the strife for possessions that are burdens, and honors that are crowns of thorns; and in the strife causing no end of misery and bitterness. And how shall the Spirit of the Lord reveal Itself and bring healing and peace, unless the church make Him known? Surely they who know Him must make Him known. It is the duty of the ministers of the church to proclaim Him — to teach of His life, His death, and His resurrection, and especially of His living Presence and His gift of love for the life of the world. It is their duty not only to teach the truth about Him, but to speak from His Spirit of love, that their words may open the hearts of men to Himself. And to do this rightly they must be continually learning of Him, and continually laying down their own life that they may speak from Him alone with no care for self. They must turn to Him with all their strength as their Lord and their God, remembering all that He has done to bring life into the world to men; and opening their hearts to Him, they must speak from Him, that men may know Him. We have done much in the New Church to clear away false notions about the Lord, and to open the way for a true and rational understanding of Him. But now, brothers, let us address ourselves to this fuller, more satisfying, and more effective work of making known the presence of His Spirit of Love which is so freely poured forth to renew and vivify the world. Let us show it first by doing our own work from it, with the joy of it. We have done faithful work before, but now let us do loving and joyful work, acknowledging with our hearts as well as our heads that He Whose life was the love of saving men is our Lord and our God.

And if the ministers of the church have primarily the work of proclaiming, and teaching, and explaining the Lord, the

laymen have the not less effective work to do of showing the fruits of the Spirit of the Lord in the active work of the world. Which do you think, brethren, would be the more effective interpretation of the Spirit of the Lord, a solitary preacher proclaiming ever so lovingly the love and the joy of that Spirit as he knows it? or a solid body of men engaged in all forms of the business of the world, doing their work in His name with absolute faithfulness, honesty, and truth, and with a loving regard in all things to the good of the community? They need each other. The life needs the preaching to interpret it, but the preaching no less needs the life to prove its worth. The tree is known by its fruits; and the quality of a church will always be judged in the community by the lives of its members. Remember, then, brethren, this responsibility which you cannot shake off. And, believe me, in doing your work thus from the Spirit of the Lord, for the sake of manifesting that Spirit to men, you will be blessed by It with the blessing of heaven in all your life in the world.

And what of the women of the church? Are they to have no share in manifesting the Presence of the Lord? In speaking of the men, have we indeed omitted the women? Do we mean the men with their hearts left out? In a true Christian marriage a man hardly knows the difference between the love which he feels in his heart immediately from the Lord, and that which he feels mediately through his wife. The love is one; only made vastly more sensible through the mediumship of the wife. And when the purpose of the man's life is to make known the love of the Lord by speaking from it and living from it in all his work in the world, the woman has her full share in the work in making that love a sensible reality to him. And then, too, she cannot escape her responsibility of loving only that which is of the Lord — not the ministry to herself, nor the ends of the world or of position; but, with single-hearted devotion, the love and the truth and the work of the Lord. Is it not self-evident that if the women of the church would do this, and add the strength of their love to the efforts of the men to interpret truly the Spirit of the Lord, the church would be in its degree hallowed and glorified by the

love of the Lord? I verily believe that it is because of the excessive emphasis upon true thinking that the state of the world has made necessary, that women have been disturbed in their aims and efforts — believing that strong thinking alone would ever command honor from men; and that when it is clearly seen that the only purpose of the strong thinking is to clear the way for the reception and interpretation of the love of the Lord, they will be content with their possibilities, and also steadied by their responsibilities.

But there is also another part in the great work that is peculiarly their own. I do not dwell upon the care of the children of the church further than to say that when the end that is set before us in life is to receive and interpret the Spirit of the Lord, then it will be seen that to train the tender vessels of a child's mind while it is young and innocent and under the influence of angels who do always behold the face of the Father in Heaven — to train the mind under such favorable conditions to reverent love for the Word of the Lord, to a prayerful looking to the Lord for help in doing right, and to the habit of doing such kindly and useful things as the Lord can do by a child's hands, is worth more to the child than all that the universities of the world can do in his maturer, harder years.

But besides this, and besides the home — so essential to healthy spiritual life — there is the church home. And by this I mean the inner life of the societies and other bodies of the church as churches. The first essential of that inner life as a Christian life is that it should be a life of charity and harmony. Now, the thoughts and the feelings that men have regarding their neighbors, especially as to their home and their society life, they get mostly from their wives. "Men believe the lips they kiss." And it is for the women to say whether those thoughts and feelings shall be from the truth and the love of the Spirit of the Lord, wholly kind and helpful, and productive of unity, or shall be unfriendly and irritating, full of discord. This is not a small matter; for the state of a society when joining in the services, the sacraments, and the general work of the society, depends largely upon it. Then

there is the training of the children collectively in their Sunday schools and their entertainments; there is the care and training of the girls and the young women; there is the application of the principles of the church, especially in regard to wifehood and motherhood; there is the bringing of the thoughts, the feelings, the teachings of the church to the sick, the bereaved, the discouraged, and the sinning; that all within the fold may have some outward sign of the presence of Him Who binds up and heals and comforts with His love. And besides these ministrations within the church, it is a part of the home life of the church belonging to the women, to give kindly and helpful welcome to strangers to the church, especially to women; and it is an extension of the same friendliness of the home to carry whatever will be welcome and helpful of the teachings of the church to those who are suffering and bereaved and in need of it out of the church. To do this, not argumentatively nor aggressively but from the fulness of a womanly sympathy with need, is womanly. Such a development of the inner life of the church by the women of it, will give a not less effective manifestation and interpretation of the Spirit of the Lord, than the best work of its men in the business of the world.

These duties and responsibilities rest upon the Christian Church just so far as she believes in the Lord and in the regenerating power of His Spirit. They rest in fullest force upon those who know Him as the only God of heaven and earth, and His Spirit as the only life of heaven and earth. It is our duty and our life as a church and as Christian men and women, to learn of his saving love, and with faith and trust as of a child in his father, to go as He sends us to preach Him to the world. It is our duty and our life to put off the hindrances of the self-life, even as our Lord put them off, and to speak and to work from the Spirit which He breathes upon us — manifesting thus, as far as in us lies, His living Presence in the world. It is our duty to love the ways of kindness and purity, of justice and truth and peace, and to live in them with the zeal and thoroughness of love; to love also our work in the world, and to do it with the faithfulness and the joy of

love; to live together as brethren in unity; and as brethren and children of the Lord, so to speak and to live in His name that men who see the good works will glorify our Father Who is in heaven.

The Lord will accept as His own the work thus done in His name, and will bless it with the kindling fire of His Spirit. Both the Spirit and the Bride will say, Come; and he that heareth will say, Come. He Who testifieth these things will surely come quickly; and the Church will receive with welcome, into her heart and into her life, the Lord Jesus.

ETERNITY.

WHAT wilt thou show when life is fled?
A hoard of gold, a lofty name?
When thou art numbered 'mong the dead,
Of what avail the wealth or fame?

Yon beauteous clay, where earthly grief
Hath hewn the lines of spirit strong, —
A garnered sheaf, a withered leaf,
A sob-bewildered, broken song.

But for the long, eternal roll
Of years unnumbered as the stars,
What lasting conquests bears thy soul
From out the clash of earthly wars?

All lies before thee, spurning ill,
The highest height, the raptest sense;
Wilt meagrely thy spirit fill
With Heaven's unfading recompense?

Chicago, Ill. A. LINCOLN KIP.

THE WRITING ON THE WALL AT BELSHAZZAR'S FEAST IN BABYLON.

THE name "Belshazzar" is made up in the original of three parts, *Bel-sar* and *uzar*, and means "Bel protects the king." Bel was the god worshipped in those countries in the East where the Ancient Church had been previously located. It took the forms of "Bel," "Bil," "Baal," etc., and seems to mean "Lord." *Sar*, and more fully *Sarru*, was the name for king; *uzm*, *izir*, etc., from a root corresponding to the Hebrew *nazar*, or *natzar*, means to protect. All these words are used in other Assyrian and Babylonian names.

Belshazzar, the last King of Babylon, was slain at this great feast in his palace. This fact, stated in Daniel, is confirmed by Xenophon, who says Babylon was taken in the night by Cyrus, at a time of feasting and revelry, and the king killed; also by Berosus and Herodotus.

Babylon was one of the oldest cities of the world, and more probably the oldest large city. We find the earliest civilization in the valley of the Euphrates and Tigris. Before the Semitic people came there, there was a civilization growing up, and cuneiform writing was coming into extensive use. The country was then called Accad and Sumir. Accad was the northern province, and Sumir, the *Shinar* of the Book of Genesis, was the southern province. The city of Babylon was a city of vast size, though we do not know what was the exact size. The historians differ in their descriptions of its size. The temple of Bel, of seven spheres, is said to have been a stade square or six hundred and six feet and nine inches. It was the old Borsippa, the Birs-Nimrod of the present day. This is eight or nine miles from the site of old Babylon, and yet must have been included in the ancient city, though probably not within its walls. For in an ancient hymn, we find these words: "O Bel, Babylon is thy dwelling, Borsippa thy crown."

A word about the language of the ancient settlers in the

valley of the Euphrates. It was agglutinative, and quite likely akin to the language of the early Chinese, perhaps indicative of a race connection between the peoples of China and Accad-Sumir. At any rate it was the pre-Semitic and not the Semitic peoples themselves, who gave birth to that old Chaldean culture and civilization. They were the inventors of the ideographic characters which grew into the cuneiform syllabary; the first to write on tablets of clay, because they had no other so good writing material; the first to found the great cities and build the great temples of the Orient; and the first to make a beginning in the arts and sciences, literature and law, as systems of human government and religion. These developments they handed down to their posterity through another race of peoples — the Semitic Babylonians. Whence came their Semitic successors? Probably from Arabia.

At a late meeting of the American Oriental Society, the subject at the head of this article was discussed, and a paper read on the subject, by Mr. John D. Prince, of New York. I think some of the readers of the MAGAZINE may like to read a brief statement of the views brought out in the paper and discussion. At the close, I may give some extracts from Swedenborg in explanation of the spiritual sense. Of course at the Oriental meeting only the literal sense was taken into consideration.

There have been several theories explanatory of the writing on the wall. I need not speak much of them here. Clermont Ganneau, the distinguished French archæologist, some time ago set forth the theory that this mysterious sentence, *Mene, mene, tekel, upharsin*, and the feast of Belshazzar contains the names of Babylonian weights, fixing the *mene* as a mina, and *peres* as a half mina. The meaning of *tekel*, doubtful, inclining to regard it as a part of the verb *tekāl*. Nöldeke, the great German Orientalist, carrying the subject farther in a similar line, saw in *tekel*, the *shekel*, and took the words as substantives in the absolute state, translating "a mina," mina, a shekel, and half minas. Hoffman made the change in translation, "a mina in shekel pieces." Clermont Ganneau's theory seems to

have been generally accepted, so far as regards the words being the names of Babylonian weights at that time. Nöldeke taking *tekel* as past participle for *tekel*, "weighed," and coming to this translation, "there have been counted a mina, a shekel, and half minas." Nöldeke attempted nothing beyond the grammatical explanation of the words. Hoffman thought *parsin*, two half minas, referred to a division of the empire between the Mede Darius and the Persian Cyrus. Haupt, following up the idea of Ganneau, regarding the symbolic meaning of the words, explained the mina, which is the largest Babylonian weight, as an allusion to the great King Nebuchadnezzar; the shekel, one sixtieth as valuable, as the symbol of Belshazzar, whom the writer of the prophecy of Daniel regarded as the unworthy successor of the founder of the Babylonian Empire; and the two half-minas as referring to the division of the kingdom of Nebuchadnezzar between the Medes and Persians. Some doubt whether there is here a comparison between persons. Nebuchadnezzar might well be called the "mina," as he was not only practically the founder of the Babylonian Empire, but really the most brilliant representative of the Neo-Babylonian period. The prophecy of Daniel, in its literal sense, would be perfectly justified in contrasting him with the insignificant last king, "the shekel."

The two chief points in the later Babylonian history are the rise and development of the empire under Nebuchadnezzar, and its final decline under Belshazzar's actual father Nabonidus; so the sacred writer in making Nebuchadnezzar the father of the last king, though not quite accurate in the literal historic fact, yet faithfully reflects the facts of the period. The term in the original which is translated "father," will bear the reading "grandfather" or "ancestor." We need not necessarily understand Nebuchadnezzar to be the father of Belshazzar. In strict fact Nabonidus was his father; the term is probably used in the general sense of successor. Why the prophecy of Daniel makes the Medes so prominent in the fall of Babylon, and to hold the city under "Darius the Mede" until succeeded by the Persian Cyrus, has never been quite satisfactorily explained. For it is admitted more or less gen-

erally, that there is no room in history for "Darius the Mede." Cyrus was the immediate successor of the last Babylonian king, according to the best knowledge yet attained. Professor Haupt has explained or in his way solved the difficulty by conjecturing there may have been a confusion between Babylon and Ninevah's fall, which was conquered and destroyed by the Medes. I merely give this as Professor Haupt's solution. Before we can be certain, we must wait for a satisfactory solution, and take no guess or mere opinion.

The writing on the wall of the palace of Belshazzar, in its literal sense, seems then to imply a striking comparison of the unworthy Belshazzar with his great predecessor, and a prophecy of the speedy downfall of the Babylonian dynasty, and the division of the empire between the Medes and Persians.

The question arises here, why the learned men of Babylon whom the king called to read and explain the writing, could not either read or interpret the meaning. Was the writing written in any foreign language? If so, this would have been at once recognized in so courtly a city as Babylon at that time. Moreover, as soon as the explanation was given by Daniel, the king seemed to understand it perfectly. And so well satisfied was Belshazzar with the correct reading and explanation of Daniel, that he "commanded that Daniel be clothed with scarlet, and a chain of gold about his neck, and proclaimed the third ruler in the kingdom."

I think there is no reason to doubt that the writing on the wall of the palace was in the Babylonian language and cuneiform method of writing common at that time in the Euphrates valley, and this fact is confirmed by the fact that the same declaration can now be reproduced in Babylonian with very little change, so well is that ancient language known today. The *mene* would be in the corresponding Assyrian *manî*, and the second *mene*, *manû*. There would be a little more change in *tekel*, the "shekel," by the mutation of *Tau* into *Shin*, making the Assyrian *siglu*, ideographically written *Tu*. So *Parsen* in the plural, half minas, would be in Assyrian *Parse*, plural of *Parsu*, "a part." Combining these in the Aramaic of Daniel the Babylonian would be *Manî*, *manû*, *siglu u Parse*,

"there have been counted a mina, a shekel, and parts or half minas." "Counted" means fixed, or permanently made and arranged as in Ps. cxlvii. 4, where the corresponding Hebrew word is used, "He telleth the number of the stars" — fixes, counts. The some word is used in Isa. lxv. 12, "I will number you to the sword," in the sense of fix, determine.

If we assume that the writing on the wall appeared in the Babylonian language and the cuneiform characters, it would not be at all strange that the king, "his wise men, astrologers," etc., should be unable to read the writing. It is safe to say that an ideographic rendering of these names of weights would have baffled the ingenuity of the scholars of the court of Babylon; for the ideograms might have been written very close together without any division between the words, which often occurs in the case of many inscriptions, making it very difficult for them to be understood.

Let us turn to a few things found in Swedenborg on the spiritual sense of the passage, the literal sense of which we have been trying to add something to above. Swedenborg explains in several places in the "Arcana" and "Apocalypse Explained" the general sense of the words of Daniel. The information we have obtained of late years about the people of ancient Babylon, and the great city of the same name, is very interesting. The Ancient Church was there, and the perversion of the things of that church made Babylon the seat of worship in the later days, at least, so profane a city as to represent the states of life when the church is at its end.

The question may arise why Israel was sent into captivity in Babylon? And the answer may be, in brief, because they had so much of Babylon in themselves. And why has the Christian Church hitherto in its history been in spiritual captivity to Babylon, or to what is signified by Babylon. Simply because there has been so much of the spirit of Babylon, and there is now so much of the same spirit in the Christian Church.

Swedenborg says:

In this historic passage, in the internal sense, is described the

profanation of the good and truth signified by Babylon. . . . The profanation of the good and truth of the church is signified by Belshazzar's drinking out of the golden and silver vessels of the temple of Jerusalem, and praising the gods of gold and silver, brass, iron, wood, and stone. The gold and silver vessels signify the goods and truths of heaven and the church ; praising the gods of gold, silver, brass, iron, wood, and stone signified idolatrous worship of every kind — external worship without any internal — such as is with those signified by Babylon. There is no church at all existing with such persons — they have nothing of good or truth signified by the writing from heaven — "God hath numbered thy kingdom," exploration as to good and truth ; "weighed in the balances," estimation ; "kingdom divided," dissipation, extermination, separation from the church.

Again :

The reason why this will come to pass when the church is made Babylon, so devastated that there is no more good or truth remaining in it, is because then is its end. This is understood by the end of Babylon ; not that their idolatrous worship in the world is to be destroyed with themselves, for this will continue, but not as the worship of any church, but as the worship of paganism, and after death the persons principled therein come among the pagans and no longer among Christians.

We are very apt to see the spirit of Babylon in self-love, domination, and love of rule in the Greek, Roman, and various bodies of the Protestant Church ; but that is not the place for us to look for Babylon. Babylon may be there, enough of it and too much by far ; but we ought to take a deeper, profounder view — a broader, more heart-searching view. We ought to look into our own hearts. There will be found the spirit of Babylon. There was where it was found in Babylon of old. It was the love of self, the love of dominion and rule that brought ancient Babylon into those states of profanation of which it has been the type in all the ages.

There is a tendency in the carnal, natural, unregenerate heart to love, venerate, and worship Babylon and its false gods of gold, silver, brass, iron, wood, and stone. These idolatrous and worldly loves are yet as strong as they ever were in the world, and in human hearts. And it is high time for men to

look for and see the spirit of Babylon in themselves, and to look to the Lord for strength to overcome, subjugate, and put away this spirit, and come into the Lord's true church. The love of rule is there, but it is undergoing regeneration, and will finally be regenerated, and then will the love of rule in heaven and the true church lead angels and the men of the church to do good only to their fellowmen — to engage in all the works of the church for the sake of leading men into heaven. The love of rule is not in itself a bad love, provided it is directed to the work of leading men to heaven — giving them heavenly influences, and guiding and placing them in the Lord's fold. Men often need to be led and guided and directed; but they ought to be led and guided by true love for their spiritual and everlasting welfare. And when men are so far regenerated that they can receive the Lord's love of ruling men, leading them by Divine and spiritual love, they are in angelic states and fit to become angels. They have left the old Babylon, and have come into the New Jerusalem, which is to take the place of the former and be as much more beautiful as heaven itself is more beautiful than earth.

Bath, Me. S. F. Dike.

True wisdom consists in letting our neighbor stand in our heart side by side with ourselves, and exalting the Lord above all. Let love to the Lord and the neighbor run down as fine, sensitive filaments into our thoughts, into our words, into our deeds, into our office, our knowledge, our wealth, as the nerves run from the brain to every part of the body, so that no one can enter our store or house or office, or meet us in the street, or touch anything that is ours, without exciting these heavenly affections and causing virtue to go out from us, as they cannot touch our body without exciting a sensation. Let us make all we possess alive with a true life, and we shall carry it with us, transmuted by the alchemy of heavenly love, into imperishable forms wherever our home may be throughout eternity.

Rev. Chauncey Giles.

THE BOOK DANIEL, ITS PROPHETIC CHARACTER AND SPIRITUAL MEANING. — XI.

CHAPTER IX. — DANIEL'S PRAYER AND THE DIVINE ANSWER.

In the explanation given of chapter six, we considered the questions in regard to Darius, who he was and what place he had in the history of those times. He is mentioned again at the opening of this chapter and also at the beginning of chapter eleven. Nothing need be added here respecting him. The closing of Daniel's vision recorded in chapter eight left him in a state of grief and sickness. He felt the desolation that had come upon the Jewish Church and nation, and that would come upon the whole church of the future, and no doubt reflected deeply upon the vision he had seen. As one of those who had been carried into captivity, he knew what trials and sufferings had come upon his people in consequence of their own violations of the Divine commandments. These outward trials and sufferings were not only known to him but to Jeremiah the prophet; and to the latter it was revealed how long the Babylonish captivity would continue. This ninth chapter of the book Daniel begins with these words:

In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans, in the first year of his reign, I, Daniel, understood by books the number of the years whereof the Word of the Lord came to Jeremiah, the prophet, that he would accomplish seventy years in the desolations of Jerusalem. (Verses 1, 2.)

The period of the duration of the captivity was made known to Daniel, not by a vision or a special revelation, but by the prophecy already declared by Jeremiah, which is recorded in the twenty-fifth chapter of that prophecy, verse 11:

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the King of Babylon seventy years.

And in chapter twenty-nine, verse 10, of the same prophecy, we read:

For thus saith the Lord, That after seventy years be accom-

plished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

It would appear that the manuscript rolls on which Jeremiah had written these things were known to Daniel and had been read by him as he says:

I, Daniel, understood by *books* the number of the years whereof the Word of the Lord came to Jeremiah the prophet.

This may be thought to be doubtful, unless we believe that these manuscript rolls, or some of them, were carried to Babylon from Jerusalem, and there seems to be good ground for believing this. We are told that Jeremiah commanded Seraiah to read all the words he had written, when Seraiah and the other captives should come to Babylon. (See JER. li. 59-64.) We have no reason to doubt, however, that the period of the captivity was made known to Daniel in some way, and also the fact that the Lord would afterwards through Zerubbabel restore Jerusalem and rebuild the Temple.

Seventy years denotes a full period of profane worship, the vastation of the church and its consummation, thus it applies to the consummation of both the Jewish Church and the Christian Church. We have noted frequently the difficulty of applying the times mentioned in the Word to natural times, or the duration of earthly things. The same may be said in reference to the numbers seven and seventy. The effort to explain this book of Daniel literally has given rise to great confusion and error. As for instance what is said in verse twenty-five:

Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks and three score and two weeks; the street shall be built again and the wall even in troublous times.

Now the words "three score and two weeks" cannot be correctly applied to the time intervening between the restoration or rebuilding of Jerusalem and its Temple, under the decree of Cyrus, and the coming of Messiah, who was the Lord, on earth. If we suppose, as some commentators have

done that the word "weeks," in this passage, means weeks of years or four hundred and thirty-four years, we are still in difficulty.

It may be asked if we interpret the numbers in one passage with reference to natural time, as the seventy years of captivity in Babylon, why not in the other passages? Ought not the rule of interpretation to be uniform? The answer will now be given. The seventy years of captivity had an actual and literal fulfilment in the history of the Jewish Church and people. The captivity lasted that period, and the end of it was near at hand when Daniel referred to Jeremiah's prophecy. This period was also representative of the complete state of profane worship in which the Jewish Church had sunk. The numbers seven and seventy in a good sense denote what is holy, and in the opposite sense what is profane. But this prophecy of Daniel extended beyond the period of the captivity not only to the coming of Messiah or the Lord at the end of the Jewish Church, when all the Jewish representatives ceased, but even to the Second Coming of the Lord, and the consummation of the first Christian Church. Indeed in its universal spiritual meaning, it refers to the desolation that comes upon every member of the church when he is carried away into captivity by the love of dominion, which originates in the love of self. The Lord then judges his life as He judges the evil state of the whole church, in every age.

In this broad and universal application of the Word of prophecy to the state of the church in general and particular, we may see that natural times have only a correspondential meaning, and are not to be considered in any other way when we are interpreting the Word of the Lord. Even the seventy years of captivity which comprised an actual historical period are of little moment to us, only as they represent a state of complete vastation.

This idea may be still more clearly seen in the book of Revelation, the Apocalyptic book, which treats in its spiritual sense of the end or consummation of the first Christian Church, the Second Coming of the Lord, and the establishment of the New Jerusalem. We read in it that the number of those who

were sealed was 144,000; that the number of the beast was 666, "the number of a man"; that the two witnesses should prophesy 1,260 days, and that afterwards their dead bodies should lie three and a half days "in the street of the great city, which spiritually is called Sodom and Egypt." Without a spiritual signification for these numbers, they have no meaning for us; we cannot understand them. But let us return to Daniel.

We find a change now in the narrative. After realizing the desolation of his people and their sin, he sets his face towards the Lord in prayer as he had done before, with his face towards Jerusalem. (Chap. vi. 10.)

This prayer of Daniel is full of the spirit of humility and repentance. As he felt the sin of Judah and Jerusalem he made supplication to the Lord for forgiveness. He prayed not for himself but for his people, for the restoration of Israel. He stands not merely as the representative of his people in this attitude of prayer and supplication, but of every devout and penitent soul who sees the sin of his own life and seeks, by prayer to the Lord, for power to overcome. At the end of every church there are a few left who still retain some faith in the Lord, and in states of innocence turn to Him for salvation.

In a still higher sense, Daniel here represents the Lord who wept over Jerusalem and prayed to the Father for the redemption of His people.

This prayer of Daniel from beginning to end is a confession of sin, and may serve as a model for all prayer; for in its spiritual sense it contains a full acknowledgment of the cause of evil and sin, that is, disobedience to the Divine law, and supplication that the power of the Lord may remove the evil or overcome its influence. In the mere letter there is the appearance of a visitation of the Divine vengeance — a punishment inflicted by the Lord.

Yea all Israel have transgressed Thy law, even by departing that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we have sinned against Him.

And again:

Therefore hath the Lord watched over the evil and brought it upon us.

It must have appeared to Daniel, as it did to all the Jews, that the Lord inflicted punishment and suffering upon them because of their transgression and their sin, but in reality evil punishes itself; the Lord casts no one into hell, and He is ever ready to forgive. Yet it must appear to the natural mind that the Lord inflicts the punishment. A confession of sin is necessary on man's part that the door may be opened for the Lord to enter in, so that man may feel that He is mercy itself.

There was no spiritual change in the Jewish people as a church. Its worship was restored, but it never became a true church. It was only held back, as it were, and prevented from sinking into deeper evil, until the Lord came to judge it. All this was for the Divine end of the future salvation of the human race. The Jewish Church was restored and preserved on the earth, so that the knowledge of a Divine Being might not be lost. This was done through the written Word, in the histories and prophecies of which He is constantly spoken of, and the promise is given that He will come to rebuild the temple of humanity.

Now, beginning with the twentieth verse of this chapter, to the end of it, the answer is given to Daniel's prayer. He says:

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God, yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly touched me about the time of the evening oblation.

The angel Gabriel, as we have before explained, stands for a heavenly society with which Daniel was in communication, and this heavenly society which Gabriel represented was in the love of making known the truth respecting the Lord's coming. Gabriel is said to "fly swiftly," to denote the lively af-

fection and desire of the angels that man should know the Lord in His Divine Humanity. He appeared to Daniel about the time of the evening oblation and touched him, to denote the communication of heaven with man even at the last time of the church, when his mind is turned to the Lord in holy worship.

Daniel said :

> And he instructed me and talked with me and said, O Daniel, I am now come forth to make thee skilful of understanding.

What was revealed to Daniel contained in its deeper sense the wisdom of the Lord concerning His coming to save the human race. This wisdom was concealed under the letter of the words which were spoken to Daniel. He saw only their natural meaning which related to the restoration of the city of Jerusalem and rebuilding of the temple on the "holy mountain," for which he prayed ; but in the heavenly meaning, which was known to the heavenly society with which he was in communication, this promise given in answer to prayer refers to every state of the church of the future and of the individual man, in which the Lord comes to enlighten and to save. It contains the Lord's answer to every prayer — the coming of the Lord, after every period of darkness and desolation, to restore and renew and rebuild the temple of humanity. And Daniel, to whom the answer is given, represents those who are in the sincere desire or love of the truth for its own sake and for the sake of amendment of life. Spiritual enlightenment is given to those who thus "seek the Lord while He may be found." Further the angel said to Daniel, that is communication was given by an internal way, and at the same time Daniel heard an audible voice, saying :

> At the beginning of thy supplications the commandment went forth, and I am come to tell thee ; for thou art greatly beloved ; therefore consider the matter, and understand the vision.

As soon as man puts himself in the mental attitude of prayer, that is, when he turns his thoughts and affections to the Lord, influx is determined into his mind and he begins to see the truth and to feel the influence of the Divine Love.

By "the commandment went forth" is meant that the Word of Divine Truth began to be opened so that its influence could be received. This is the effect of prayer. The degree to which man is enlightened and elevated must depend upon his previous states of instruction and regeneration, but every one who, in a state of innocence, looks to the Lord receives light and guidance from Him.

The remaining verses, from the twenty-fourth to the twenty-seventh, we have already partly explained. In their lowest natural sense they have reference to the return from the captivity, the rebuilding of the city and temple, and afterwards to the coming of the Messiah and the judgment upon the Jewish Church. But the Jewish Church came to an end when the Lord came into the world. Then followed the first Christian Church. This also came to an end and was judged, as appears from the twenty-fourth chapter of Matthew and the Apocalypse. The Lord suffered the Jewish Church to remain until His coming lest those who were in simple good should be destroyed with those who were only in external or seeming good. So it was at the end of the first Christian Church. This continuance is meant in the Gospel by suffering the tares and the wheat to "grow together until the harvest." The evil must come to the full before the judgment is effected and a New Church is established. The establishment of a New Church is meant by the rebuilding of Jerusalem. The decline of every church is caused by the loss of charity which is followed by the loss of true faith in the Lord. By the flood in the twenty-sixth verse is meant the breaking up of the church by false persuasions. "Messiah shall be cut off," that is as the Lord was crucified by the Jews so will all love to Him and faith in Him be extinguished. In the twenty-seventh verse we read: —

And He shall confirm the covenant with many for one week; and in the midst of the week, He shall cause the sacrifice and oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

This is the conclusion of the Divine message given to Daniel

by the angel. It is a prophecy of the end of the church when "iniquity shall abound and the love of many shall wax cold."

It is often supposed by Protestants that the period of the Reformation was the beginning of a new era in the Christian Church. So it was. But this era did not restore the primitive faith in the Lord Jesus Christ nor bring peace and harmony into the world. It prevented the further increase of the Papal Dominion and opened the Bible in some lands to the common people. The Word, however, was not understood, false doctrines were drawn from it and the Dragon cast a flood of waters over the earth. This short period of comparative purity and agreement with the truth was ended in the middle of the eighteenth century. This is predicted in these words: "And He shall confirm the covenant with many for one week." This is foretold also in the Apocalypse where the Roman Catholic and Reformed Churches are treated of with respect to their faith and worship. "In the midst of the week," we are told, here in Daniel, "He shall cause the sacrifice and oblation to cease;" that is, the genuine worship of the Lord as the God of heaven and earth from true faith in Him and genuine love to Him came to an end. Lastly, it is written, "and for the overspreading of abominations, He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

In the New Version the "overspreading of abominations" is translated the "wing of abomination." Swedenborg translates it according to Schmidius, "upon the bird of abominations." The idea is that by mere reasonings and intellectual flights the men of the Reformed Churches brought in the doctrine of salvation by faith alone. This is the bird of abomination which brought desolation upon the church.

"Even to the consummation" signifies the last state of the church, where there will no longer be any truth or good remaining. Then the Last Judgment was executed in the world of spirits and a way was opened for the Lord's Second Coming in the spirit and power of His Word by which a new church will be established in which the Lord alone will be worshipped.

That the consummation of the church at the time of the

Last Judgment is thus predicted by the prophet Daniel appears from the Lord's words in the Gospel of Matthew chapter twenty-four : —

When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains : let him which is on the housetop not come down to take anything out of his house : neither let him which is in the field return back to take his clothes.

Brookline, Mass. WILLARD H. HINKLEY.

THE WORLD'S CONGRESSES.

1893.

IN Eden's garden when the world was young,
And everything was good by Nature's law ;
Man walked with woman, one in thought and aim,
With naught to mar the glory of earth's dawn,
Till subtle evil came as serpent's sting
To change all truth and love to strife and doubt.
The world moved onward turning to the light,
While man and woman struggled for the right ;
Through war and famine, pestilence and woe,
The shining star of hope forever bright.
To noble men and women of the past
All honor due, and praise for those who now
New world proclaim, of union and of thought.
The Old World found the New, New seeks the Old
To make all Nations one in human aid,
Beneath the banner of the Prince of Peace.
Only in union can deliverance lie.
The sword of truth to stay the blade of steel,
And loving service for the need of man.
The oneness of the world, in every clime
Needs men and women working for one cause,
The cause of man and God.

EORIA.

THE CITIES OF THE WORD. — IV.

V. — NAMES AND CHANGES OF NAME.

To every student of the science of correspondences the thought is probably familiar that the names given to men and things in the Word are not given by chance, but are given in a thoroughly premeditated manner. In some instances the name given, for example, to men is determined upon long before the men themselves are born. Thus the mind is challenged into the acknowledgment that Providence had certain niches in its own handiwork to fill, and that it filled them with men, and that even the name given to the man was of importance in the study of his representation upon the stage of life as shown in the Word of God.

We are therefore ready to accept such statements in regard to names as the seer of the New Church is ready to make. We are not quoting any unfamiliar saying, when we give the brief statement of this law, involved in the following :

The reason why all things of the church are signified by the sum of the sons of Israel is, because the internal sense of the Word is such as its sense is in heaven ; thither names do not pass, as the names of Israel, Moses, Aaron, and several others, for those names are amongst material things, which are only for the corporeal sensual man, but in their place are perceived things spiritually relating to heaven and to the church ; for the angels of heaven are spiritual, and apprehend names which occur according to their essence, that is, spiritually. The reason why in heaven instead of the sons of Israel they understand the church is, because in the inmost heaven, where the Lord is more present than in the heavens beneath, by names in the Word, in the good sense, is understood the Lord Himself, as by Abraham, Isaac, Jacob, Moses, Aaron, David, Joseph, Judah, Israel ; and since by them is understood the Lord there, hence the Divine things which are of heaven and of the church, which are from the Lord, are perceived by the same, according to the series of things treated of in the Word; the perception flows in from the Lord, who is the Word, for from the Lord is the all of intelligence and of wisdom, and without Him is nothing. (A. C. 10216.)

Nor would this subject be complete without some reference to this peculiarity in regard to it:

Where more persons than one are mentioned in the historical sense, as in the present case, Joseph, Pharaoh, the prince of the guards, the butler, and the baker, in the internal sense they indeed signify various things, but only in one person. The reason of this is, because names signify things; as here Joseph represents the Lord as to the celestial spiritual from the rational, and also in the natural. Pharaoh represents him as to the new state of the natural, or as to the interior natural; the butler and the baker represent him as to those things which are of the external natural; such is the internal sense. In like manner in other places, as where mention is made of Abraham, Isaac, and Jacob, in the sense of the letter, there are three persons spoken of, but in the supreme sense all the three represent the Lord; Abraham the Divine Itself, Isaac the Divine intellectual, and Jacob His Divine natural. Also with the prophets, when on any occasion the relation consists of mere names, as of persons, kingdoms, or cities, yet those names together present and describe one thing in the internal sense. He that is not aware of this circumstance may easily be led away by the sense of the letter into an idea of various things, whereby the idea of one thing may be dissipated. (A. C. 5095.)

These two facts are productive of two results in the study of the science of correspondences. The first is, that it becomes evident why there should be so much importance attached to the name of any person or place in the Word, for by it is described the quality of the thing and its use in the spiritual economy of man, while the other follows, that a change in name is also of the utmost importance; for by it is indicated a change in the relation which any one faculty or set of faculties bears to the entirety of the organism.

In order to understand this more thoroughly, it will be necessary to bring before the reader some of the names of cities in the Word and some of the things that are involved in these names. Thus we find that there are cities mentioned whose names are given and others whose names are not given. The reason is evident. There are certain doctrines which can be referred to some one particular feature of human life, while

others cannot be. Thus the doctrine of charity involves a numberless series of single points, while the doctrine concerning the celestial *proprium* concentrates itself all about one point. Therefore the former would have no one particular name given it, while the latter would.

But in order to bring this subject into its proper limits, let the statement first be made that doctrine is always a means whereby the human mind approaches any spiritual factor, from the individuality of the Fatherhood of God down to the question of the four quarters in the spiritual world, and each particular doctrine treats of its own particular feature and of that alone. There is therefore no one doctrine which embraces within its limits or confines all the wealth of Divine truth. In other words no one doctrine can be permitted to stand alone. It must always be taken in connection with other doctrines or series of doctrines. There is no one doctrine that will embrace the infinity and the eternity of the Creator, God. There is therefore no one city in which the Lord places His name; hence the saying:

> Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that My name might be therein. (1 KINGS viii. 16.)

With reference therefore to the doctrines which cover larger ground, they are signified by such cities in the Word of which the name is not given, but which are simply indicated by some general geographical direction. Thus when the Lord desires to indicate the fact that the human mind falls into some doctrinal tenet in any one or the other of its varied conditions, He simply gives a city without a name. Thus when He places before the mind of the soul the condition into which reason enters when it comes under the influence of interior evils, He says:

> And Saul came to a city of Amalek, and lay in wait there in the valley. (1 SAM. xv. 5.)

Saul signifies reason; Amalek signifies interior evil; and to be in the valley signifies to be in a low, unexalted condition of mind. If now the student will bear in mind that the

condition here described is one in which the rational mind has but just entered upon the state indicated, has just come under the influence of some more interior and therefore more desperate evil, it will be evident that there has not been time for any definite results to be attained. The condition cannot as yet be qualified, therefore the city can as yet not have a name.

The same is true of other cases in which the mind enters upon some state in which there is no definite trait of character. Life is so full of indefinite yearnings and longings that many states must be thus described. Many are of such a nature that they cannot be given a name at all. Trace the peculiar doctrinal tendency of our age particularly, and it will be found to be full of vague, unsatisfied thought, gently insinuating itself into old doctrinal forms. To him who is familiar with the idea of correspondences this description fits the condition mentioned:

> And behold men passed by, and saw the carcass cast in the way, and the lion standing by the carcass; and they came and told it in the city where the old prophet dwelt. (1 KINGS xiii. 25.)

Any one who reads modern works on theosophy and kindred subjects will immediately find that the writers are standing by the carcass of the prophet; they see lifeless images of wonderful forms of what was once Divine truth; they sense the remarkable power that dwells or once dwelt in these Divine truths; and they formulate some vague, uncertain doctrine on these old forms of Divine truth. If the Divine truth be called "prophet," the strength of law "a lion," and a vague doctrine "a nameless city," the whole picture will become perfectly clear as describing the state of such minds.

All such indefinite teaching is called a city in the Word; its name is not given, but its general tendency indicated by the location of the city; thus:

> Men shall buy fields for money, and write the book, and seal it, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the city of the valley, and in the cities of the south. (JER. xxxii. 44.)

When an indefinite doctrine comes of the inmost good in man it is called a city of Judah; when it is derived from an elevated principle of love, it is called a city of the mountain; when it shows a clear intellect, it is called a city of the south; when it stands low in the plane of moral conceptions, it is called a city of the valley.

The sentence is therefore also intelligible, wherein the condition of the mind is shown when its intellectual powers lead it into a certain agnostic state, in which it is hampered and hindered by its own inability to formulate doctrine, namely:

Cities of the south shall be closed and none open them. (JER. xiii. 19.)

It is a matter of very frequent occurrence in our day, that men of intellect (the south in the Word signifies intellect) build them cities which have no name, doctrines that have in them only a vague unrest and dissatisfaction with present conditions, but which have not sufficient point to require a name for the city in the Word, and who find that this very agnosticism closes the avenues of thought to them. The cities of the south are closed.

Now and then some such doctrine is made permanent in the mind, and is therefore given a name in the Word, and some vital principle is thence derived. This would be called, a certain man coming from a city, which at first was called by some general name, but afterwards had one certain name applied to it. Of this order is the statement:

Now Philip was of Bethsaida, the city of Andrew and Peter. (JOHN i. 44.)

And in such statements we have the transition from the indefinite to the definite. When a doctrine refers to any one certain point or series of points, it is called by a name, and the name indicates the nature of the doctrine, as every name in the Word indicates the nature and quality of that to which it is attached. Of this class there are very many, for it includes all of those cities whose names are given in their Hebrew or Greek forms, such as Jerusalem, Zion, and others, familiar and unfamiliar. When the doctrine partakes of a dual

principle, or is applicable to two distinct points, the city has two names, or a dual name, as Beth-lechem, Beth-Aven, Kir-Chareseth. When the doctrine covers three points, the city has a triple name, as Abel-Beth-Maachah.

Whether these names be translated, or left in their original Hebrew or Greek or Chaldee form, matters not in the signification of them. Thus whether the city mentioned by Isaiah in chap. i. 26, be called "the city of justice and the city of faith," or whether the Hebrew equivalents be left to stand and the two cities be called respectively "Ir-Hazzadek" and "Kiriah-Neemanah," will not at all alter the fact that the first signifies the doctrine concerning the good of the rational man, and the other the doctrine concerning the truth of the same degree.

The same principle can be applied to the cities called by similar names. Thus the doctrine concerning the vastation of the natural man is called "The city of destruction." (Isa. xix. 18.) Any teaching concerning the sensual man would be called "A city, low, in low places." (Isa. xxxii. 19.) The doctrine concerning the Divine mercy is called, "A city not forsaken." (Isa. lxii. 12.) Of this order are the following also: "A city of truth" (Zech. viii. 3); "city of justice, of faith, of judgment." (Isa. i. 21–26.) The doctrine of charity is called "Chamonah." (Ezek. xxxix. 16.) The doctrine of the Divine Providence is called "Jehovah-Shammah." (Ezek. xlviii. 35.) And the doctrine of self and self-derived intelligence is called:

> The great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. (Rev. xi. 8.)

We have so far traced such doctrines which remain true to themselves. We now come to a class that differs materially from this. In the first place, it is a law well known in the New Church that in the progress of individual regeneration, certain factors in life are utterly rejected by the Lord in His work in the soul; others are simply removed to the outskirts, while others again are simply changed in their nature. When this latter takes place with any of the vital faculties of the will-principle, the event is indicated in the Word by the fact

that the name of some man or woman is changed. If the change is a radical one and the whole faculty is transformed into a new organism of the spiritual economy, then the change of the name is a radical one as that of Joseph to Zaphnath-Paaneah. If the change is one involving only altered conditions of the faculty concerned, with regard to other points or faculties of the man, then the change of name is not a radical one as that from Osea to Hoshea.

What is true of the voluntary principle of man is naturally true also of the intellectual principle of man. It is a matter of common observation that the changes in doctrine which go on in the world keep pace with the changes in the moral and intellectual status of man. But the difference is that all changes of doctrine are radical ones. There is never a slight change. Hence when we read of the name of a city being changed, that change is always a radical one, from one name to another, with an entirely different sound.

The general law is thus stated :

> And the sons of Reuben built Cheshbon, Elealeh, and Kirjathaim, and Nebo, and Baal-Meon, their names being changed, and Shibmah, and gave other names unto the cities which they builded. (Num. xxxii. 37, 38.)

That is, when the mind becomes active in the construction of doctrine it either takes such old doctrines as it finds and reconstructs them, that is, changes their names, or it builds entirely new cities, which bear no resemblance to those in which their fathers dwelt, and gives new names to these cities. Such changes are indicated in the following statements : "Luz" to "Bethel" (Gen. xxviii. 19 ; Judges i. 23) ; "Kirjath-Arba" to "Hebron" (Judges i. 10) ; "Zephath" to "Chormah" (Judges i. 17) ; "Laish" to "Dan" (Judges xviii. 28).

Vineland, N. J. Adolph Roeder.

THE DECREE OF CÆSAR.

THE first two verses of the second chapter of Luke's Gospel read as follows:

> And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed. And this taxing was first made when Cyrenius was Governor of Syria.

Instead of "taxed," the revisers say "enrolled," and make the second verse read:

> This was the first enrolment made when Quirinius was Governor of Syria.

"Enrolled" is more exact, though of course the meaning is enrolment for purposes of taxation. In the *Index Biblicus*, under "Augustus," Swedenborg speaks of it as a *descriptio*, which means a list or enumeration.

There has been a vast amount of study of this passage on account of historical difficulties. Does not Josephus say that Quirinius took his census some ten years later? Was not Herod so far independent that he, and not the Roman Emperor, would order a census for purposes of taxation? Without attempting to give the points which have been urged in the discussion, I may say that Herod did not have any power to check such a census if the emperor ordered it; that Augustus in ordering it was carrying out a settled policy; and that the meaning of the second verse is that the census was not completed or carried out as intended till Quirinius was governor, having come as a legate to enforce the decree which had been disobeyed by many. From ACTS v. 37, we learn of this natural reluctance on the part of the Jews to be enrolled as Roman tributaries. Luke tells of the address of Gamaliel to the excited multitude:

> After this man, rose up Judas of Galilee in the days of the taxing (R. V. enrolment), and drew away much people after him.

Now we know that this rebellion under Judas was later by

ten years than our Lord's birth, and that Archelaus was deposed before the enrolment was fully carried into effect. We may therefore conclude that the second verse is the careful historian's note that, though every one knew the fact that the enrolment was delayed, it was ordered and begun in the year of our Lord's birth.

What is the spiritual meaning of these verses? and so for what purpose did the Lord lead Luke to make the statement? We have no direct teaching about it. We know, however, that numbering Israel means the ordering and arranging of truths and goods by the Lord. A full explanation of numbering with several passages from the Word cited and interpreted is given in the "Arcana," 10217, 10218. Since this ordering and arranging are done by the Lord and are not man's work, therefore, when Israel was numbered, an offering was made in order that the Lord's power might be recognized, and therefore, when David wilfully and boastfully numbered Israel, he committed a great sin, for his act represented the claim that all good and truth are man's and not the Lord's in him, thereby magnifying self, and despising the Lord.

Are we to class this enrolment of LUKE ii. as of good or evil quality? It is possible to think of it as performing a good use in collecting Israel and quickening family ties, and stirring up a national feeling in preparation for the coming of the Messiah. And it is possible to point out that the reign of this Cæsar was the famous Augustan Age of Roman literature, and that, having suppressed all rivals, he brought Rome to unity and peace, such as it had not for a long time experienced. Thus a certain order in natural affairs made a basis for spiritual work. But, on the other hand, Augustus was crafty and cruel, nor did he do anything to improve the morals of his empire or court. If Cicero wrote on "Friendship," he also divorced his faithful wife, and married a young girl, his ward. If Augustus found Rome brick and left it marble, as he said, it was a city in which the gladiatorial contest was the pastime most pleasing to the men and women of society.

It is remarkable, when we think of the significance of the circumstances, that we have three historical references which

grow in definiteness. In LUKE i. 5, we have simply the statement: "There was in the days of Herod, the King of Judea, a certain priest." At the beginning of the second chapter we have the reference to the emperor and his decree, now under consideration, and at the beginning of the third chapter we have a most full and impressive statement that the Word of God came to John:

> In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being Governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high-priests.

This enumeration of rulers is not only historically exact, but it is full of woful significance as to the influences then exerted upon the Jews, from far and near, from haughty Tiberius to false Caiaphas.

In this passage about the enrolment, our Lord would seem to teach us that the power of the world was exerting itself to the utmost, that the last day had come, the day when men said:

> It is vain to serve God, what profit is it that we have kept His ordinance and that we have walked mournfully before the Lord of hosts? Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are delivered. (MAL. iii. 14, 15.)

We seem to be taught that our Lord was born at that time when the Jewish nationality was at its lowest; when the heel of the Gentile was most firmly set upon its neck; and when the situation was represented by Rachel weeping for her children and inconsolable. At the same time the indignation with which Judaism received the decree, was the overruling of it for a certain degree of good, effecting a degree of preparation for the Messiah. The effect of the decree upon Joseph and Mary was most painful, for it obliged them to make a long journey with toil, and to find refuge at a time of trial in a stable, and to be far from home at the very moment when home seemed indispensable. But, having told the cause of this visit to Beth-

lehem, the account shows that the wrath of man was made to praise God and that our Lord was born in the city of David as was spiritually fitting.

Joseph is therefore found obedient to the decree of Cæsar Augustus, and so our Lord did not refuse to pay tribute, although He pointed out that He was not an alien in the house of Israel. He paid the tribute by means of the coin in the fish's mouth, because He respected the demand of the lowest natural life and would satisfy it as it deserved. (A. C. 6394.) He rendered to Cæsar the things that were Cæsar's. He was born under Cæsar's yoke and was outwardly his subject while nevertheless He was of the lineage of David, that is, King of kings, and Lord of lords.

We can see that these verses give in part a picture of the world's state of preparation for the Lord, for salvation or for judgment as the case might require. Cæsar was seeking that all the world should acknowledge him as king; the shepherds were abiding in the field keeping watch over their flock by night; the wise men in the East were looking for the sign of the star; Simeon and Anna departed not from the temple, waiting for the consolation of Israel; and Mary was great with child. Then went forth the decree of infinite love that the "Sun of righteousness should arise with healing in His wings." (MAL. iv. 2.) The virgin brought forth her first-born son and called His name "Immanuel." Cæsar Augustus is a proud name; Cyrenius or Quirinius is equally so, reminding us of Romulus deified, of the annual festival in his honor, of the city itself in its busiest past, and of the national vanity which applied the term to Mars and to Janus, as if to be a Quirinite was to be supreme. A governor was Quirinius, but "out of thee, Bethlehem," came "a governor" indeed, and ruled the people Israel.

Cambridge, Mass. THEODORE F. WRIGHT.

THE MAGI.

WHO the Magi were and what their nation, is not definitely revealed in the simple and beautiful story of Matthew. We are led to infer that they were students of the stars, dwelling somewhere in the East, whether Persia, Arabia, Chaldea, or Parthia can be only a matter of surmise. Skeat, in his Etymological Dictionary, says they were the priests of the Persians, and that the word "Magi," in its primitive sense, meant "great," from the Zend *maz*, cognate with the Latin *magnus*. They were at once the priests and scientists of their day. They interpreted dreams, read the signs of the future in the courses of the stars, and were the conservers both of religion and knowledge. It was to them Belshazzar looked in vain for the meaning of the handwriting on the wall, and it was on them Nebuchadnezzar called for information as to his forgotten dream. The majority of our scholars in ancient history and Biblical interpretation conclude that they were members of the priestly caste of Persia, belonging to a creed of hoary and venerable antiquity. They are supposed to have been of the Perso-Aryan stock, followers of the Gentile prophet, Zoroaster, whom history has placed in or near the reign of Darius Hystaspis (B. C. 513), but whom Bunsen pushes back to the year 2500 B. C. A noble remnant of this once flourishing and mighty race, which constituted the ancient empire of Persia, exists today upon the western coast of India in the Parsees of Bombay and Surat. Only seven thousand survive in Persia, subject to cruel indignities and persecutions. Centuries of Mohammedan tyranny have broken their spirit and well-nigh extinguished their altar fires.

The magian system was called the "System of Light." Zoroaster either restored that system to its early purity, or created out of it a new system. He said:

> Light is eternal; the Lord of the universe is light; the spirit of man needs light; a light external to itself as well as *in* itself.

Hence the stars became symbols of that light.

For the glory of the magians we must go back to the days of Daniel, when the loftiest monarch of that age felt it his privilege to do honor to the priest of light, and when that priest was the sole medium between Deity and man; for their degradation we must step forward to the era of Simon of Samaria, when in him the once noble system had sunk back into petty charlatanism.

Serene and beautiful are the nights in the Orient. In that transparent atmosphere the stars do not seem afar off, but appear to hang near the earth. The study of the skies had there been common from time immemorial, and the belief was almost universal that the heavenly bodies visibly affected the destiny of mankind. Therefore it was most natural a star should guide the men of the East to the cradle of the infant Saviour. The epoch of the Lord's incarnation was the darkest hour of the human race, and in every exalted soul the Spirit of God had awakened anticipations of better days. The predictions of the Jewish Scripture of "a Prophet that was to come out of Israel," carried into Persia during the captivity, and then into Egypt and Greece in the Septuagint translations, had been eagerly caught up by the people. We need not conclude, however, that all intimations of the advent of Jesus were received from the Jews or their Scripture. They may have descended from a more ancient and widely diffused revelation from which portions of our present Word are derived.

However this may be, there was a world-wide hope and expectation of a coming Deliverer. Socrates, in his last hours, had bidden his disciples search Greece for a charmer able to redeem from the fear of death. Confucius had predicted the advent of a sage in the West, who would revolutionize the world, and a deputation sent forth from China to find him, brought back the religion of Buddha.

Among these auguries none was clearer than that of Zoroaster, the immortal seer of Persia, and later tradition led his disciples to expect this deliverer would spring from the stock of Abraham. Balaam, the Assyrian warrior, poet, and seer, ranked with the five kings of Midian, had uttered prophecies concerning the Christ distinguished for dignity and ful-

ness of imagery. "There shall come forth a star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite through the corners of Moab, and break down all the sons of tumult."

Therefore the priests of the Zoroastrian religion were searching the sky and looking forward with earnest hope. What astronomical instruments they possessed we do not know, but they must have owned some of a rude kind for measurement and vision. We are certain that such instruments were known to the world long before the birth of the Saviour. In the mounds of America (the remains of the almost wholly unknown people who dwelt here before the American Indian), have been discovered tubes of stone, evidently used as telescopes. And it is now believed by the broadest scholars that the great pyramid of Egypt was an astronomical observatory. It is built to the four cardinal points, and its entrance was directed to the then polar star at its lowest declination. Such an entrance would serve certain purposes of the telescope by its exclusion of daylight, permitting observations of the stars to be conducted at other than night hours.

To these Orientals there suddenly blazed out a star of great brilliance and beauty. Theologians and scientists have been busy for centuries speculating as to what it was. The Arabic Gospel of the Infancy says it was an angel in the shape of a star. Origen believed it to have been a comet. The eminent and devout Kepler suggests that it was a conjunction of Jupiter and Saturn in the sign Pisces, with the later addition of Mars, forming a star of uncommon splendor. By careful calculation he discovered that similar conjunctions had occurred before, one of which would have been visible to dwellers in the East some months before the Incarnation, giving the Magi sufficient time to make their journey across the desert to Jerusalem. We of the New Church believe it to have been a star that shone out in the heaven of the angels, although a material orb (perhaps this one of Kepler's) might have directed their course across the desert, the light of nature giving place later on to the light of spirit.

Through their then waning knowledge of correspondences (which had not completely died out), they knew a star to be

a symbol of the knowledge of truth, and eminently of Him Who is the Truth itself; and we believe their spirit eyes were unsealed to behold it, for no one on earth (so far as we can learn) saw it but the Magi. They arrived at the Holy City, and found its inhabitants entirely unconscious of any unusual event. Their sudden appearance in its streets threw the metropolis into a ferment, representing the conflict in our own hearts with the forces of evil when the Day Star from on high ushers in the era of righteousness, putting to flight the enemies of the soul.

Why they came first to Jerusalem is intelligible only by the law of correspondences. The angels directed the shepherds to Bethlehem, the star guided the Magi to Jerusalem. Those without the church must first be led into the church for instruction before they can approach the Saviour and worship Him intelligently. To journey from the East to Jerusalem is to advance from a faint perception of Divine truth to distinct and certain knowledge, and to go on from Jerusalem to Bethlehem, is to see that highest of all truths, the Lord is our Saviour.

As the Magi entered Jerusalem, the star they had followed grew dim and seemed to go out in obscurity. Therefore they went about inquiring of Herod and the Scribes where the Christ should be born. These laid aside their disputes over absurd measurements and hollow ceremonials and turned their long neglected Bible to find what it had to say of the approach of the Messiah. The prophecy was clear: He was to be born in Bethlehem. They resumed their pilgrimage, and as they issued from Zion Gate, the star shone out once more, suspended like a lamp of silver above the kahn of Bethlehem.

The reappearance of the star showed it to be neither planet, meteor, nor sun, but a supernatural luminary sent to conduct them to the place where the infant Jesus lay, and they hastened on with great gladness and expectation. (When the light of revelation first breaks on our soul vision, it is a gentle illumination, after instruction, an open and manifest disclosure.) They found the young king uncrowned and sceptreless, and kneeling before Him, opened their treasures and presented

Him with the usual gifts of their race, gold, frankincense, and myrrh — the offerings of love, faith, and obedience.

The treasures were chests or boxes borne across the Syrian desert upon the dromedaries which they rode. Frankincense is a fragrant gum distilled from the *yagaar*, or frankincense tree, somewhat like the mountain ash, with long, serrated leaves and green, star-like flowers, tipped with red and emitting a lemon-like fragrance. It grows mainly near Sheba in Arabia, also in the Somali country. Myrrh is an aromatic gum drawn from incisions made in a small, thorny tree, and used by the ancients in perfumes and incense. Both Scriptural and classical writers mention Arabia as its home.

The tradition making the wise men three in number and of royal blood is entirely without foundation either in the Bible or historical records. Perhaps their three offerings gave rise to the story.

Gen. Lew Wallace's beautiful fancy that they were three, were borne upon the backs of three stately white dromedaries, and hailed from the three continents of the Eastern world, was in all probability borrowed from the writings of the venerable Bede, who is explicit enough to name them. He tells us that Melchior was an old man with long white hair, and gave gold as to a king ; Caspar, a beardless youth, with ruddy face, who presented frankincense as a gift worthy the God ; while Balthasar was a swarthy man, and offered the myrrh for burial. Geike says that, in the cathedral of Cologne, visitors may yet see the supposed skulls of the three, set in jewels and exhibited in a gilded shrine. But there is no certainty that there were three only, and sometimes they have been spoken of as twelve, to correspond with the twelve apostles.

Fall River, Mass. CLARENCE LATHBURY.

OPEN LETTERS.

A REMONSTRANCE AGAINST WOMAN SUFFRAGE.

Editor of the New-Jerusalem Magazine: —

To grant municipal suffrage to women is but the opening wedge to political suffrage, and, as I regard the latter as a corrupt measure, I earnestly hope that the former may not be granted. That it can easily be repealed, if granted, I regard as a fallacy. An act which would produce a radical change in our political life would be, in my opinion, unconstitutional unless the consent of the governed should be asked and given. My reasons for holding that political suffrage for woman is a corrupt measure are these: *Firstly*, Women are natural partisans. There is now, I believe, a strong, increasing fundamental desire for and a striving after honest government that will be untrammelled by the disgraceful partisanship which sullies our national record, and ignores anything like patriotism; will it then, I ask, purify our government to introduce to our political arena those who are confessedly partisans? *Secondly*, The leaders of this movement have a reputation for mendacity — would it not be an element of corruption to add their untruthfulness to that of men? I heard of one of these leaders, who to uphold her position cited a cruel law, which had been obsolete for many years. *Thirdly*, Women, for the most part, are too emotional and excitable to hold anything like a political contest. *Fourthly*, I never knew a woman to be improved by becoming a suffragist. Many good and sensible women are suffragists, but that they have become so is, I think, because they are led away by misleading facts, and lack opportunity or desire to examine them. Thus, if one of these good women is told that a man is cruel to his wife, and that she could protect herself could she vote, her feelings would be enlisted and she becomes an advocate for suffrage. She does not see in her hasty, well-meant zeal that voting does not protect the individual but the community, and that imperfectly, there are so many opposing issues; that if the woman showed proof of abuse the law would protect her; that although she has heard of the brutality of the husband she has not heard of the possible aggra-

vating conduct of the wife towards her husband. Though on other matters she can speak sensibly she cannot on that topic, for this is one which engages the feelings alone. I ventured to remark to one such lady that I thought boys should be brought up well; that in the nursery was laid the foundation of moral life, and that in this manner politics would be purified; but she said: "Oh! that would be putting the cart before the horse."

If a women has not a strong sense of morality, she is decidedly demoralized by becoming a suffragist. I heard of one of the leaders saying — but I hope she was falsely reported — that she did not wish her daughters to marry until the law was such that, if her daughter did not like her husband, she could leave him and find another that she did like; thus degrading holy marriage to a beastly connection. When there is so much conjugal undutifulness among us, could it raise the standard of morality to let those share the burden and responsibility of government who may hold such ideas?

One more reflection. I have never heard of or seen in print any hint by the leaders of this agitation of the possible worthiness of men, and the possible unworthiness of women. For all the above mentioned reasons and reflections I then earnestly pray that the "Power above that shapes our destinies rough hew them as we will" may ward off from our beloved country this threatened evil.

Cambridge, Mass. KATHARINE PARSONS.

THE ASTRONOMICAL PROPHECIES IN THE OLD TESTAMENT.

Editor of the New-Jerusalem Magazine: —

THERE has always been a great deal of significance attached to the literal prophecies of the Old Testament, regarding the future of the city of Jerusalem and the kingdom of the Messiah, and many attempts have been made to prove that some of these prophecies have been literally fulfilled, and others still await a literal fulfilment, and that the time of these events can all be verified or foretold by astronomical data. A friend of the undersigned, Dr. Joseph Morrison, of the Nautical Almanac Office in the Navy Department, has written to me inquiring for the internal sense of the passages, ZECH. xiv. 6, 7:

> The light shall not be clear nor dark. But it shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light.

And Amos viii. 9 :

The sun shall go down at noon and the earth be darkened in clear day.

Dr. Morrison writes :

A gentleman in Nebraska thinks that these prophecies refer to the total solar eclipses of A. D. 64, Aug. 1, and A. D. 67, May 31 ; and I have computed the path of totality of these eclipses for him with the view of establishing some point in chronology, probably the destruction of Jerusalem by Titus, A. D. 70. The results of my calculations are very disheartening to him, as these eclipses were not total in Palestine at all ; and he now attacks both astronomy and prophecy. I desire to show him that these prophecies do not refer to astronomical phenomena at all.

Thinking this result of Dr. Morrison's calculations may be of service to others, I send them to the Magazine.

Washington, D. C. Frank Sewall.

[These passages are explained in A. E. 401, 405. Editor.]

If we look from the mountain and see what we should be in any relation of life, the next thing is to go and begin to be so, and the Lord will help us in the doing. We see that we should feel kindly to some one ; then stop doing and saying what is unkind and go and do what is kind. We see how lovely home should be ; then go and begin to make it so, with the Lord's help. We see what the church should be and do ; then enter upon the inheritance, and the Lord is with us. Often we can begin to practise a Sunday's lesson before we leave the church, before we reach our homes, before we go to rest. Often Monday will bring us the needed opportunity, and there is no principle of heavenly life which has not a chance for application within the little circle of life which makes a week. This is the way, and the only way, to possess a home in the promised land, and to enter upon the blessed life which lies spread as a lovely landscape before us. "Be strong and of good courage ; I will not fail thee nor forsake thee." — *W. L. Worcester.*

DOCTRINAL STUDIES.

DIVISION OF THE DECALOGUE.

Editor of the New-Jerusalem Magazine: —

Some time ago I was serving on a committee with New-Church ministers. The subject of the Decalogue was up, and some of the ministers expressed a wish that the New Church should adopt that division which obtains in the church of England instead of the one adopted in the Writings. I demurred, for I think we should not tamper with the Writings, and such a change would compel our alteration in the numbering in the T. C. R.

Thanks to my mother who was a Hebrew scholar I have a slight knowledge of Hebrew. I referred to the Bible and noted that the commandments in Exodus xx. are divided in the manner accepted in the New Church, each being distinguished from the one following by the letter *samech* or *pe*. Can you tell me if these letters, as they occur here, the *samech* after every commandment except the one as to the name of God which is followed by *pe*, really belong to the text, or are they interpolated directions to writers?

My feeling is that some who would not hesitate to alter Swedenborg's arrangement might hesitate to make a change in the Hebrew Scriptures.

Bowdon, Cheshire, England. J. Stuart Bogg.

REPLY.

In T. C. R. 325 Swedenborg says:

Ninth and Tenth Commandment.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

In the catechism now in use these are divided into two distinct commandments, into the one which makes the ninth and the other

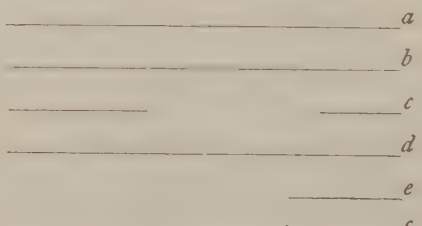
which makes the tenth. Since these two make one subject and, in Exodus xx. 14 and Deut. v. 18, one verse, I have undertaken to treat of them together, but not for the reason that I wish them to be joined into one commandment, but to be divided into two as before, because the precepts are called ten words. (EXOD. xxxiv. 28: DEUT. iv. 13; x. 4.)

The verse numbers here referred to show that Swedenborg was not consulting the Hebrew but the Latin. It is perhaps well known that there is nothing new in this division, for it is that in use by the Roman Church and also by the Lutheran. It was once also the usage of the English Church, but a change was made, as is believed, to give greater prominence to the precept against idolatry.

In the "Arcana," when treating of Exodus xx., Swedenborg divided the ninth and tenth precepts only by a semicolon and in No. 8909 only by a comma. In A. E. 1022 the distinction is more marked. The conclusion from an examination of these passages would be, we think, that it was the catechism already in use which furnished this division, that there is much to be said in favor of this division whether new or not, and that there is no reason for disregarding the arrangement in T. C. R., while at the same time it is not to be viewed as essential that they be divided in that way.

In regard to the *samech* and *pe* we have asked the Rev. J. E. Werren to enlighten our readers, and he kindly furnishes the following:

Mr. Bogg may find these letters explained in the *clavis* at the end of the Hebrew Bible. Let me represent six lines of a column in Hebrew manuscript:



Lines *a*, *b*, *d*, *f* represent ordinary lines; *c* has a beginning and an end, and thus is like them a closed line; but it has a break in the middle, and this break would be marked with a *samech*, which stands for the word *sethumah* "closed." Line *e* has a beginning only (the Hebrew reading from right to left), it is not closed, and this would have *pe* in that space for *pethuhah* "left open." These letters are directions to copyists to preserve the manuscript thus, and printed Bibles indicate the nature of the manuscript lines by these letters. Mr. Bogg is right in regarding these as marks of logical connection and sequence, *samech* meaning a small break, and *pe* meaning a full break, a new paragraph. The letters are of late origin, but the breaks are old and may mark the first effort at punctuation. The later Hebrew copyists needed to be told, "this break is designed, make the copy like it." According to this understanding the first and second commandments in Exodus are parted from the remaining eight.

THE WRITINGS OF WOMEN.

The passage in the work on "Marriage Love," n. 175, in reference to the literary productions of men and women, is one which will bear some study, more indeed than we have been able to give to it, but we can suggest some points as a beginning. The common translation runs thus:

> It is also supposed by some that women are equally able to elevate the sight of their understanding into the sphere of light in which men do, and to view things in the same altitude; which opinion has been induced in them through the things written by certain learned authoresses; but these, when explored in the spiritual world in the presence of the authoresses, were found out to be, not of judgment and wisdom, but of genius and grace; and the things which proceed from these two, from the elegance and neatness of the composition of the words, appear as if sublime and erudite, yet only in the presence of those who call all ingeniousness wisdom.

The unskilful translator has made bad work of this passage, which in the original is tersely and judiciously stated. The

subject is the impossibility of men doing the work of women and of women doing the work of men, for each has a special ability. "It is asserted" is the opening word, and this assertion is met with no counter declaration by the author but by the mention of an experience which he had in the spiritual world. He uses a word as to the writers which is very uncommon with him. He calls them "muses," *camenæ*. In an early book of poetic form he had used this word freely. He called it *Camena Borea*, "the Northern Muse," and he dealt with classical fables. Now here he seems to be going back to the past, to certain writers known to fame who had already passed away from this life. These muses or inspired women were found, upon an examination of their writings, to have written with talent and fluency rather than with intellectual strength, and the superior finish of their writings had given an appearance of learning, but it was rather from native genius that they had written than from study and experience.

In other words muses are not sages and woman's intuition does not proceed by long logical processes. This is illustrated by any case in which men and women labor upon the same theme. The study of the records of Egypt affords such an instance. Learned men in many places had labored upon the hieroglyphs and had accomplished much. Miss Amelia Edwards went into it and produced a book, "One Thousand Miles Up the Nile," which was altogether more readable than the volumes produced by the men. Moreover she aroused to a high pitch public enthusiasm in prosecuting explorations and secured more subscriptions than all the men. Now this was her genius. Her book does not contain facts, so much as it contains glowing descriptions. In fact, she was a humble follower of the Egyptologists when it came to research, but in the literary field she surpassed them. Her very great services illustrate at once the power and the limitations of her genius. Another instance is afforded by the remarkable volumes of Elizabeth H. Reed on the Hindu and Persian literatures. They are of the greatest popular value, but they depend on the labors of the men, Müller, Sayce, Pinches, and others, to whom she confesses her indebtedness.

Now the usefulness of the work performed by Misses Edwards and Reed is wholly beyond question and yet, separated from the work of the men, it would have availed little or nothing. So it was, it would seem from C. L. 175, in the ancient time, and so will it always be; speaking broadly, the man's book argues and the woman's book persuades, the one expresses the wisdom of a subject, the other the love of that wisdom and consequent practical insight into its use.

THE CONCORDANCE ON THE LAST JUDGMENT.

For the first time a decided change of plan appears in the Concordance with Part 62, and, if it be carried on as now indicated by the article on the Last Judgment, the completion of the work would seem to be a matter of uncertainty. We refer to the fact that, after giving brief and yet sufficiently full extracts, Mr. Potts now goes into unlimited quotations in regard to the Judgment, introducing passage after passage which does not include the word at all, and so filling up sixteen pages to no purpose. He forgets what a concordance is, and for the time is making a summary of the Diary which might come in as well under one head as another. Under "Babel" especially we might have expected something of this, but under that heading he very consistently mentioned merely by number fifteen passages; here, however, when no one can be expecting it and when it will not serve the least use, he quotes them all and more, leaving much of the same for the next number, which should have gone steadily forward as simply a concordance.

BOOK NOTICES.

PERSIAN LITERATURE, ANCIENT AND MODERN. By ELIZABETH A. REED. Chicago: S. C. Griggs & Co. 1893. pp. 419. $2.50.

THE previous book of this writer, on Hindu Literature, was favorably spoken of two years ago. In the present volume she seems to have done equally faithful and intelligent work. She construes the term Persian so broadly as to include the literatures of Nineveh and Babylon, and in this way gets a long line of authors to describe and draw from. In her outline of the history, and in her selections from the cuneiform inscriptions, she is clear and concise, and includes a description of the duties. She then passes on to the Zend Avesta and analyzes its contents. The Koran gets a sufficiently full account, and so she passes down to the present, giving very full summaries of the great poems and romances of the middle age of Persia. Of course she depends upon the scholars who have deciphered the inscriptions and manuscripts, but she has a good mastery of the results of their labors. She has a woman's eye for the beautifully illuminated manuscripts and gives a specimen of one. Her reader is led along by a descending path easy to follow, and extending from the grand legends of the earliest time down to the childish romances of recent date. Her publishers have brought out her work in the handsomest style, and Chicago is becoming largely indebted to them for an extensive list of philosophical and historical publications.

While we cannot help contrasting this ancient literature with the Scriptures, to the disadvantage of the former on account of its grosser imagery, yet it has its own very great historical value and we are indebted to this author for her skilful treatise.

MEMBERS OF ONE BODY. By S. M. CROTHERS. Boston: George H. Ellis. 1892. pp. 132. 75 cents.

THE author calls the contents of this book, "Six Sermons preached at Unity Church, St. Paul, Minn.," but they are not sermons at all. They are simply lectures on Roman Catholicism, Calvinism, Methodism, Rationalism, Mysticism, and the Unity of Christendom, but they are remarkably generous and free from that

injustice which is so apt to make its way into such essays. The author says in his preface :

> There is a loyalty to one's creed which is to be commended. The man who has a reason for his opinion, and who has the courage always to declare it, is not to be despised ; and each church may well seek to cultivate such loyalty on the part of its members. But it has also a larger work than this. It must teach loyalty to the spirit which is behind all forms of thought and worship. That religious culture is imperfect which does not enable one to interpret sympathetically his neighbor's creed, and to see its spiritual significance. In the following sermons I attempted to perform this for my own congregation ; and they are now published with the hope that they may be of some help to others.

Nowhere does he fall below the level of those noble words, though of course he has his limits of vision as every one has. He says :

> Immanuel Swedenborg did not always distinguish between the pure intuitions of humanity and the pictures of his own imagination, yet he has much for all those who would walk in the spirit.

Here the error as to the name, and the expression implying lack of respect for the Scriptures in comparison with "intuitions," show the author's limitation, but we wish highly to commend his evident consideration for all those who are referred to in these lectures.

THE EARLY NARRATIVES OF GENESIS. By HERBERT E. RYLE. London : Macmillan & Co. 1892. pp. 138. $1.00.

MR. RYLE is a professor of theology at Cambridge, England, and presents us here with "A Brief Introduction to the Study of Genesis I.–XI." To his mind the literal force of these accounts is gone. They have no historical continuity. They were "compiled." Knowing nothing of the spiritual meaning he yet perceives that there must be such a meaning and comes near now and then to it, though looking only for the general moral teaching that man is God's child, is accountable to God, and so on. He deals gently with the old view, declares that all must "admit the possibility of an alternative to the traditional interpretation of this portion of Scripture," and holds that "the Hebrew narratives and the traditions from which our Book of Genesis was compiled went back into ages infinitely more remote than Abraham." Of the fall he says :

> Man was not doomed by nature to fall, but he was gifted with the Godlike faculty of free-will. The submission of man's will to something lower than the Divine Will led to the Fall. The Fall brought sin and evil in its train. It was no isolated act of wrong doing.

Of the account of Babel he says that "beneath the story lies clearly discernible its religious significance. Once more the element of evil exerts itself in the self-exaltation of man against his Maker, the seeking of his own glory rather than Jehovah's will."

His conclusion shows to a New-Churchman the actual advance of reverent thought in the Anglican church.

In these eleven chapters are recorded the popular and unscientific narratives which, in early Hebrew tradition, conveyed practically the prevalent conceptions as to the origin of the universe. Inspiration did not infuse into the mind of a writer accurate scientific knowledge of things unknown. But the Israelite writer, gifted by the Holy Spirit, was overruled to draw the materials for a consecutive account which was the appointed medium of Divine instruction.

HADESIAN THEOLOGY. By PRINCE DIABOLUS. New York: 1892. pp. 12. 10 cents.

AT 19 Park Place, the Brotherhood of Christian Unity publishes this clear attempt of Mr. Theodore F. Seward to speak the language of the infernal regions for the benefit of Christianity as it is at the present day. Claiming to be Prince Diabolus confessing the secrets of Hades, he narrates that all the evil were suppressed by the Lord, but revived their hopes of ultimately subduing men when the Epistles rather than the Gospels were made the basis of Christian doctrine, when councils grew quarrelsome, and when persecution for heresy was entered upon. Now Satan is especially pleased with sectarian competitions in the mission field, with heresy trials, and with the worldliness of churches. The lesson of course is apparent and Mr. Seward has received much praise for his incisive tract.

THE INTERNATIONAL JOURNAL OF ETHICS, published at 118 South Twelfth Street, Philadelphia, and having ten editors, had a very interesting April issue. Prof. Mackenzie, of England, first treated of "The Relation between Ethics and Economics," and pointed out that the two must be brought into greater sympathy by a recognition on the part of economists of "reciprocity of service," rather than by continuing to make selfish aims the only ones. "Every one must be treated both as a means and an end." Mrs. Sophie Bryant, also of England, defended self-surrender as the chief means of self-development. Dr. Bosanquet, also of England, wrote lucidly of organized charity. "Charity is not almsgiving; for us it means neighborly service; the organization of charity means concerted action in neighborly service." Then came papers

by Thomas Davidson, of New York, on "The Ethics of an Eternal Being," by which he means our duties as eternal beings and the need of the church, by William M. Salter on "Reform within the Limits of Existing Law," and by Mr. S. E. Mezes on "Freedom." Discussions and book-reviews completed this quarterly issue satisfactorily.

At Sundown. By John Greenleaf Whittier. Boston: Houghton, Mifflin, & Co. 1893. pp. 70.

A few of the very last of Mr. Whittier's poems are grouped here in a white volume with appropriate illustration. The lines show some evidence of extreme age, but there is not the least change in that childlike and steadfast spirit which was so noble and so American in the Quaker bard.

I sit alone and watch the warm, sweet day
Lapse tenderly away;
And wistful, with a feeling of forecast,
I ask, "Is this the last?

Will nevermore for me the seasons run
Their round, and will the sun
Of ardent summers yet to come forget
For me to rise and set?"

The solemn joy that soul communion feels
Immortal life reveals;
And human love, its prophecy and sign,
Interprets love divine.

Truman Marcellus Post. By T. A. Post. 1891. Boston: Congregational Publishing Society. pp. 507.

This biography of a noble and typical minister has greatly interested us. It is written in a methodical manner by his son, and contains two portraits and certain views of homes and other scenes connected with the life which is chronicled. Truman Post was born on a Vermont farm in 1810, and grew up a mental and physical athlete. His father died when Truman was an infant, and the lad saw some hardships, but always warmly loved his New-England hills. He graduated at Middlebury in 1829, easily chief among his classmates, and became a tutor. A severe sickness at this time impressed him deeply and made him do all after deeds with "the sense of eternity wrought into the soul." When the question of joining the church arose to him at twenty-two, he could not take the step because:

I found myself fenced out of communions which I thought its genuine representatives, by creeds requiring, as conditions of membership, categorical statements of belief in doctrines which seemed to me speculative, and on which I had no positive belief nor grounds for any; and I felt it became me to be honest, if in any matter in the universe, in that of publicly and formally confessing Christ.

When he did make a profession of faith at twenty-four, this obstacle still remained, but the minister requested him to say only that he substantially agreed, and this assent he explicitly gave. He was then in Jacksonville, Ill., a lawyer and a professor in the young college there. Another severe sickness brought him great exaltation of spirit, "nights of ecstasy and delight in prayer." When he was thirty he was led by the financial embarrassments of the college to accept an invitation to preach to a newly formed Congregational Church. He was strong as ever in his love of liberty of mind:

I objected to the term "license." It savored of hierarchy. I refused to accept a "license" from mortal man to speak in the name of my Saviour, the Saviour of the world. I wished a recommendation, on examination, to Christian people.

Mr. Post, already accustomed to public address, never used written sermons:

This has always been my ideal of preaching, namely, direct, speaking address, but with previous labor, study, thought, reading, and writing in order not to load the memory as for recitation but to equip and quicken the mind, to make it ready and facile. I have had many trials, discouragements, conscious failures, intense self-disgust and mortification, at times shrinking from the thought of ever entering the pulpit again. But I have never abandoned this mode of preaching, and attempted reading, without feeling that I was making in practical effect worse failures still, and without being constrained to return to the abandoned, though difficult way.

The faith which Dr. Post preached was never that of the seminaries. He said of it, at various times:

My theology when I entered the ministry was still formative; my master and text-book, the New Testament. I have had little time for speculative or dogmatic theological metaphysics or literature. My mind has been imprisoned by few early commitments and has borne the stamp of no theological rabbi or school or party. I have been all my life a learner. . . . Tell my dear children to remember above all earthly things I wish them to become sincere and earnest lovers and followers of our Lord Jesus Christ. . . . The true church is Christocentric. In its system all things relate to Him. With emphasis on different aspects of the one manifold Christ, differing with different standpoints of different ages and countries, it ever yet confesses to Him as the one Lord. . . . It is under the uplifted, personal

Christ that the salvation of men and the new birth of the world is to go onward. So it was in the first ages of Christianity. So will it be in those to come; above all storms of change, God shining in the face of Jesus Christ, the ever unsetting Sun. . . . "By what criterion shall we know that transition is true progress?" You will know it by its trend; that will be Christward. Its system of truth and life will be Christocentric. . . . The present need of the Christian world is a new resurrection of our Lord from the dead, another mighty angel to roll away the stone from the sepulchre. We need a new walk with the risen Christ to Emmaus, and to feel our hearts burn within us as He opens to us the Scriptures.

These extracts show the quality of the man. He was a prophet. Our readers will see that he had never been indoctrinated with the old dogmatism, and that he breathed the air of the new age. In this and in his sturdy honesty lay his power. We have not the space to describe his work in St. Louis for the last forty years of his long life; his noble service for the freedom of man and for the Union; his escapes from deadly dangers; but all are told here with brevity and force.

His wife, whom he married in 1835, and who died in 1873, was a true partner in every sense. His own views of the other life had always been near and clear. "Blessed be our God," said he, at the death of his wife, "for the hope of the life immortal where the beautiful and loved dead are never dead." He died Dec. 31, 1886, ending a rarely successful earthly life, if we measure by the right standard.

1. Syllabus of Psychology. 2. Eternity. By William M. Bryant. Chicago: S. C. Griggs & Co. 1892. pp. 60 and 40. Fifty cents each.

In the first of these little books, Mr. Bryant gives what he uses as a guide in presenting philosophy to his pupils in the St. Louis High School. He accepts current views, and makes a skilful arrangement of topics. In the second he is autobiographical and tells how his thought of the Divine has been guided by McCosh and Spencer and Kant and Hegel and Schiller to its present conclusion. He seems to us to have reached a mild pantheism which would be cured of its obscurity by a Christianity which was far removed from the hard dogmas in which he was brought up.

THE NEW CHURCH.

AN IMPORTANT APPEAL.

We cordially approve of the following appeal made on behalf of a work of great value to the church. We cannot place this work above some other general uses in importance, but we can urge it most heartily upon the attention of our readers. The work already done is so good as to justify its steady continuance:

The Work of the American Swedenborg Printing and Publishing Society.

The American Swedenborg Printing and Publishing Society has been engaged for several years on three undertakings, all of which are of great importance and value to the church.

The first is a reprint of the original editions of the writings in the Latin. This is, in a sense, the foundation work of the church. Of the original editions published by Swedenborg only a few copies are in existence, compared with the demand, and these are held at a price that is beyond the reach of most students. The reprints that were edited and published by Dr. Tafel are also becoming rare. There can be no general work of the church more important than to make accessible to all who wish to study them the writings of the church as Swedenborg wrote them, all translations of which must necessarily be more or less defective. All careful and exhaustive study of the doctrines of the church must rest on the writings in their original form, and unless these are within the reach of all students of the doctrines, the teaching of the church must rest on a defective foundation.

The manner in which our Society has been doing this work is familiar to all students of the writings; and no one has complained that it has not been well done. Twelve volumes have been issued, and two volumes more are nearly ready for the press, and a good deal of editorial work has been done on the rest of the theological writings. The published works have been edited with great care, and the matter has been arranged and put in type with a view to facilitating the work of the student. This, even with the strictest economy, has been an expensive undertaking. The Society has expended nearly twenty-five thousand dollars on this work alone. But we do not believe that any one who has any proper understanding of the work will feel that it has been an unwise expenditure. Unless the plates should be destroyed, it is mainly a permanent investment for the church, and the works so published will always be accessible at a reasonable price.

But thus far the Society has been left to do this work with almost no direct help or return from the church at large. Of the works published, only sixteen volumes have been sold during the past year, and no contributions have been received for this purpose. Other undertakings of a more popular and attractive and transient character receive liberal support from the church at large, but for this not a penny has been contributed for several years. But the Society, realizing the importance

of the work, has gone on with it in the hope that it would receive recognition and support, until all its available funds have been exhausted, and it has been compelled to order the work stopped.

The Society's second important undertaking is a new translation and edition of the "Apocalypse Explained." Of this work, which in its expositions of the spiritual sense of the Word is perhaps the most important of all the writings, there is no American edition; and the greater part of the translation of the English edition is very defective. The work covers about three thousand octavo pages, and of these, two thousand five hundred have been translated, and nearly the whole of this has been electrotyped. Four of the six volumes are ready for the press, and the fifth is nearly completed.

The third undertaking is a combination of the two previous ones. It is an edition of the writings with the Latin text and the English text on opposite pages. The plates of the new translations have been made to match the Latin plates as closely as possible, so that the reader can easily compare, as he reads, the translation with the original. Next to the publication of the original text, this is believed to be the most important help to a careful study of the writings that has been provided. The existing translations, except those recently made, are very imperfect renderings of Swedenborg's language. There are very few in the church who confine their study of the writings to the Latin text. There are very many who have enough knowledge of Latin to enable them to compare the translations with the original text, when they are thus placed side by side; and all such, by constant reference to the Latin in their reading, would be constantly getting closer to Swedenborg's forms of thought and expression.

Of this Latin-English edition three volumes have been published, namely, the "Divine Love and Wisdom," and two volumes of the "Apocalypse Explained." Six additional volumes of the "Apocalypse Explained" are ready for publication, and will be published as soon as funds can be obtained for the purpose.

The Society will have completed in a few weeks the plates for eleven new volumes, namely, of the Latin, the *Vera Christiana Religio*, two volumes; of the English, three more volumes of the "Apocalypse Explained"; and of the Latin-English, six volumes of the "Apocalypse Explained." But the Society has no funds available for issuing these volumes. It would be disastrous to close up its printing-office in which the plates are manufactured, and the income from investments will permit the work on the "Apocalypse Explained" to go on slowly, but all other work must stop until other resources are found. During the next twelve months the Society can use an additional sum of three thousand dollars more profitably, it believes, than that sum could be spent for any other general church work. Its plant and employees are all ready for carrying on the work; and as a consequence, the additional work would be done with comparatively little extra expense. We ask all members of the church to consider whether the Lord's funds that have been intrusted to them can be employed more usefully in any other way than in the work our Society is doing. Every dollar contributed can be applied at once to the work, and will mean just so much more useful and permanent work done for the church. If more particular information is desired, it will be gladly given. Contributions may be sent to Mr. Frank Curtis, Treasurer, 66 Exchange Place, New-York City, or to the Manager, Mr. H. W. Guernsey, 20 Cooper Union.

THE WOMAN QUESTION.

THE *New-Church Pacific* has a mild way of being aggressive:

The Woman Question seems to be a burning question in the New-York Association; so much so that they have appointed an extra session of that body for its particular consideration. It seems also to be a grave question with them whether women should even be admitted as delegates to the Association. It sounds curious enough to us, that because the writings teach us that "there are duties proper to the man and others proper to the wife," and that "in the duties proper to the man, the primary agent is understanding, thought, and wisdom, whereas in the duties proper to the wives, the primary agent is will, affection, and love," there should be any question as to the propriety of admitting them as delegates to representative bodies in the church. In the Pacific Coast Association this matter has quietly settled itself without a word of discussion. The ladies take their seats with their right unimpeached. If the Association were a legislative body the question might arise. But as it is simply a consultative body for the purpose of taking counsel together as to how we can best perform the uses we have in hand for the advancement of the Lord's kingdom, we find the opinions and suggestions of the ladies very valuable. We want the women to be as useful in the promotion of the cause of the kingdom as they can. They are found to be eminently useful in that respect. With us it is simply a question of use, not of inferential theory, and it therefore settles itself.

STOCKHOLM.

IT would appear from a very interesting account which the Rev. Albert Bjorck has given in the *Messenger* and *Morning Light* of the celebration of Swedenborg's birthday, in January last, that the fund for the erection of a memorial building now amounts to about four thousand dollars, of which one-third has lately been added. This is excellent news and we are glad to see that he distinctly raises the question as to an earnest effort to complete the proposed work being now in order. The one difficulty of course is the unfinished undertaking at Washington, and this is so very large that we can only express the hope that some one of our wealthy people will come forward and do what Washington requires, in order to relieve the general body of its present burden.

BIRMINGHAM.

THE Birmingham (England) Society makes its usual full report in an attractive looking pamphlet. It seems to us the ideal way in a society to give every one some part to perform, and at the same time to call for a clear report of what is done. The result is such as we have here.

THE RELIGIOUS WORLD.

*** In a remarkable article printed in the "Bibliotheca Sacra" Mr. W. W. Kinsley, of Washington, has treated of "Science and Christ," showing that there was a necessity in the nature of things that God should manifest Himself, and saying:

The advent of just such a personage as the Christ of the Gospels was absolutely essential to consummate the plan of organization divinely purposed from the beginning; that just such a spiritually vitalizing influence was needed to be infused into individual experiences to prevent the whole fabric so elaborately built through the long centuries from falling into wreck. This unmistakable necessity of the coming of a God-man, living such a life of loving self-sacrifice, making such a revelation of the yearning sympathy of the Divine Heart, coming into such vital union with waiting souls, contains in itself the sure promise of his coming, and testifies that the historic Christ is the veritable Christ of prophecy. It was not that His sacrifice was essential to satisfy the demands of a broken law, to pay its penalty so as to render possible and safe God's forgiveness and man's reinstatement — such a thought finding no warrant, so far as I can see, either in science or sound philosophy — but to work such change in human hearts, exert over them such ennobling influences, reach out with such tender, life-giving sympathies, as to win men back to loving obedience, and thus fit them for the forgiveness God is ever anxiously waiting to bestow upon the repentant and believing. Science in thus discovering the indispensable need of such a work, witnesses to the reasonableness of the Christian's faith in the divinity of his Lord.

*** Charles Wagner, a French writer who is also an active mission worker in Paris, has lately put the strife between mere dogmas and essential Christian life in a forcible way:

In the time when Dogmas were young and vigorous, they dwelt modestly in the open air, and moved with freedom under God's great sky in company with Charity. But when age had touched them, this existence began to weigh upon them. They had lost their first vigor, and at the same time had become great lords. It was then necessary to lodge them in an immense dwelling worthy of them, so all went to work. All the arts and sciences of man united their efforts, and the house they built was admirable.

Then the majestic Dogmas advanced in ranks, in order of age and dignity, and made their solemn entry. In their sedateness they had the air of being kings, princes, or princelets, according to the importance of each. An inflexible etiquette ruled their cortege and marked their places. The defile lasted a long time, and for a moment one might have believed the edifice was too small. At last, however, all were seated, but the house was indeed full. And Charity, who ever

effaces herself — for such is her divine essence — remained beyond the portal. She was not the worse for this. If the Dogmas had grown old, and needed to nurse themselves, her vigorous youth equalled their decrepitude. She chose her domicile under the broad sky, her old and preferred temple. But from that day the Dogmas, heretofore restrained by her presence, became intolerant, nagging, combative, and there was soon in the sacred inclosure the shock of war.

The painful history of disputes, schisms, excommunications, began. There was in the holy place a series of conflicts and profanations, so that it was sometimes asked whether it would not have been better to let them die a natural death, instead of protecting them with so much care and attention for this war without end. But the thing was done; impossible to change it.

Dogmas have continued to dispute among themselves. Charity goes through the world doing good without noise, talking of heaven to the man who suffers, of pardon to poor sinners.

From time to time, when the tumult becomes too loud in the house of God, the great Merciful One, always smiling, comes and presses her forehead, whereon shines an immortal ray, against the window. The Dogmas then, rebuked, shamed, suspend the battle for a moment. But soon they begin again worse than ever. They are no longer numerous. Internal war decimates and diminishes them from day to day. Soon they will have paid their debt to Justice. But Charity remains, raising about her new enterprises capable of living in the broad air of time. And if ever the time should come when it would be needful to shelter them in their turn, Charity promises to be the first to enter, and to save a royal space for herself, so that at last the great sentence, "My house is a house of prayer," may become a truth.

*** A NEW Andover problem seems to have arisen and to be causing much commotion. As the *Independent* has it:

There is great commotion at Andover Theological Seminary. Not since the original arraignment of the professors who were accused of heresy, some years ago, has there been anything to equal it. Two members of the Senior class, which is to graduate in June, have openly gone over to the Unitarian denomination. Another member of the same class stood ready to do so, but he had been invited to take charge of a Congregational church in Minneapolis, and he first stated his belief to their official board, explaining that he was willing to serve them as pastor if they were willing to accept him. They decided, in the language of the poet,

"With all thy faults I love thee still,"

and so that man is saved, at least for a time, to Congregationalism. There are other members of other classes who are strongly suspected of the same tendencies, though thus far no one has publicly expressed any intention of following the example of the two seniors and uniting with the Unitarian denomination.

The members of the Faculty are naturally much wrought up over this situation. Several of them constitute the editors of the *Andover Review*; and they have been publishing for six months past a series of articles on "The Divinity of Jesus Christ," which have now been gathered into a volume and published from the Riverside Press. In these articles they have labored with the utmost of their ability to demolish the Unitarian conception of Jesus Christ as a mere man; and

so important do the trustees of the Seminary regard this contribution to ecclesiastical literature, and so grave the situation, that they have voted to present a copy of the book gratuitously to every student who will apply for it at the treasurer's office. Many of the men have done this, and the effect is awaited with much interest. In addition to this demonstration, nearly all the professors, after a conference on the subject, have undertaken to emphasize in their class-rooms the Evangelical view of Christ, and as far as possible to remove the doubts of the students on that point.

The Board of Visitors, it is stated on the best authority, learning of the new complication above outlined, made a special tour of inspection last week among the various class-rooms, to observe what the professors are doing to occasion or prevent the Unitarian escapade. It is not known that any definite action was taken, or any discoveries made on which action can be based; but one of the visitors was heard to remark that "the Seminary might be improved if there was not so much Higher Criticism taught." Whether this was ominous of official action remains to be seen.

*** *The Christian Register* gives currency to the reported reply of the Church of England to the Chicago invitation:

We are informed on the authority of a telegraph despatch from England that the Archbishop of Canterbury has decided against allowing the Church of England to be represented in the Congress of Religions at Chicago, on the ground that it would involve too much recognition of the religions other than Christianity which are there to be heard.

It then adds with some bitterness not unaccountable:

People who are fearful that the offshoot of that Church which has been established in this country may capture the whole American public can dismiss that anxiety from their minds. So long and so far as it embodies this trait of its English mother, it carries a heavy handicap that will rob it of much strength that it might otherwise win. The great-hearted Churchmen, like Bishop Brooks, who give their sect most of its popular vitality, are much hampered by narrow-minded associates who have the gift of making themselves peculiarly offensive to other Christians. Very likely such men regard their spiritual pride as a tower of strength; but it is in reality a serious weakness. Though their arrogant assumption may gain them some converts, these are sure to be of the weakly kind, who add little to the religious power of the body to which they attach themselves; and none of the ruling forces of this age are likely to maintain anything better than a half-hearted alliance with men who seem absolutely incapable of respecting an honest difference of sentiment or belief.

These things are said "more in sorrow than in anger." Every dispassionate mind must feel sincere admiration for that which has manifested some disposition to call itself *the* Church of America. But it is in spite of that disposition, not because of it, in spite of many acts and words on the part of representatives of that Church which excite not only strong resentment, but deep disgust. While these things are charged against it, there is a bar to its progress which it cannot overcome; and it can never win that allegiance from fair-minded people of its own way of thinking which otherwise it would richly deserve.

*** Dr. Bernhard Weiss thus states the historical argument for the authenticity of the Fourth Gospel :

As Irenæus had been in his youth a disciple of Polycarp, it is quite inconceivable that he should have inadvertently accepted as apostolic a Gospel about which he had never heard anything from Polycarp, the scholar of John, and which did not harmonize with what he had heard from him concerning the words and deeds of Jesus. So with Irenæus closes the chain of witnesses which begins with the probable use of the Gospel by Barnabas, Hermas, and Basilides, is continued indirectly by the use of the first epistle in Polycarp and Papias, and directly by Justin's reference to readings from it in church, and is completed by the recognition of four as the number of the Gospels from the time of Tatian, that is, from the last third of the second century; and Origen is right when he reckons our Gospel amongst those which alone are accepted without contradiction in the whole church under heaven.

*** The Rev. Walter Riddall, D. D., of Belfast, Ireland, has spoken urgently to his Episcopal brethren on the subject of church unity :

But it will take love as well as truth to heal our schisms. And if my voice could reach any of my brethren of the Anglican Communion who, in spite of everything, still cling to the notion of the Divine origin of Episcopacy, and so virtually to the Latin theory, I would earnestly plead with them to reconsider their position. For, in the eyes of all sober-minded Christian men, and in the name of the highest Christian scholarship, they chiefly must be held responsible for the perpetuation of many of the schisms which separate Nonconformists from the old Mother Church of England. Their claim for Episcopacy, being not only opposed to the traditions and prejudices of Nonconformists, but also repudiated by the verdict of their own foremost scholars, becomes doubly offensive and intolerable. Even if the claim were true, it might be supposed that the inherent merits of a Divine institution would be enough to recommend it, without constant reference to its origin. Good wine, according to the proverb, needs no bush ; the true gentleman does not need to be for ever declaring that he is a gentleman. And even upon their own ground, the supporters of the Divine right would be wiser to allow the Divine institution to recommend itself.

And in truth, the Episcopal system has enough to recommend it, in its superlative expediency and its primitive antiquity, without resorting to any supernatural claim. The only weak link, in fact, in the defence of Episcopacy is the assumption of its Divine origin ; and, as a chain is no stronger than its weakest link, the Episcopal system is hereby in danger of being brought into contempt. If, on the contrary, this single false position were frankly and definitely abandoned, the corporate reunion of Christendom would soon become a practical question. But on no other terms will there be any real approximation of the divided parties. The first article of any real Eirenicon must deal conclusively with the question, *What is the Church?* — and must also unequivocally renounce the claim of any and every particular ecclesiatical constitution to a Divine title.

JOURNAL

OF THE

MASSACHUSETTS ASSOCIATION

OF THE

NEW-JERUSALEM CHURCH.

126TH MEETING.

BOSTON, April 6, 1893.

1. THE Association assembled in the church of the Boston Society at 11 A. M., after the Massachusetts New-Church Union had held its annual meeting.

2. The exercises were opened with reading the Word and prayer.

3. The credentials of delegates were called for.

4. An order of business for the day which had been arranged by the Executive Committee was reported and was acted upon.

5. The roll was called and the following named fifteen ministers and fifty-six delegates answered to their names:

MINISTERS.

John Worcester, Geo. F. Stearns, W. H. Mayhew, H. W. Wright, J. E. Werren, James Reed, S. M. Warren, T. F. Wright, H. C. Hay, J. A. Hayes, W. H. Hinkley, W. Goddard, J. K. Smyth, G. I. Ward, Clarence Lathbury.

DELEGATES.

Abington. — J. D. McKenney.

Boston. — W. J. Cutler, Geo. B. Davis, T. W. Harris, C. M. Reed, W. W. Towle, Benj. Pettee, James B. Hale, George T. Hawley, Chas. H. Little, Wm. B. Atwood, James Shepherd, Jas. E. Young, S. B. Hildreth, E. W. Randall.

Boston Highlands. — C. T. Dunham, Thomas Doliber, Horace P. Chandler, J. S. Conant, J. A. Thompson, W. B. B. Child.

Bridgewater. — Lewis G. Lowe, Spencer Leonard.

Brockton. — Davis Copeland, Thomas P. Stiff, Frederick R. French.

Brookline. — Albert Mason, D. H. Rogers.

Dorchester. — J. G. Jewett.

East Bridgewater. — L. W. Richards, A. B. Parker.

Fall River. — T. D. W. Wood.

Lancaster. — H. D. Humphrey.

Lynn. — David Brown, Annie W. Griffin.

Newtonville. — F. A. Dewson, Edwin Field, E. A. Whiston, J. R. Carter, A. E. Hooper, J. T. Prince.

Providence. — George W. Whittaker, George E. Manchester, Mrs. George E. Manchester, Wm. Donaldson, James G. Whitehouse, Mrs. S. D. Keene, Mrs. Cyrus E. Parker.

Salem. — L. P. Noyes, Joseph Ropes.

Springfield. — N. Foster.

Waltham. — A. M. Knight, Frank Edson, Wm. E. Shedd, George Phinney.

Yarmouth. — Henry C. Thacher.

Rev. S. F. Dike, D. D. and Rev. J. B. Spiers of Maine, were also present.

6. Reports were read from the Societies in Abington, Boston, Bridgewater, Brockton, Brookline, Dorchester, East Bridgewater, Fall River, Lancaster, Lynn, Manchester, Mansfield, Newtonville, Pawtucket, Providence, and Salem.

7. The reading of the Society reports was suspended at this point.

8 The Missionary Board presented its report.

9. The President of the Massachusetts New-Church Union then read the report of that body.

10. The following were appointed a committee to receive contributions for the missionary work: J. R. Carter, T. W. Harris, L. G. Lowe, James Shepherd.

11. The General Pastor made an appeal for the needed funds to carry on the missionary undertakings, speaking of the work actually done for some four hundred persons in some twenty-five different places by providing ministerial services weekly, fortnightly, or monthly.

12. In accordance with the suggestions made by the Union and by the Chair, it was *voted*, That an effort be made at the present meeting to raise as large a part of the needed $5,000 as possible, and that the Committee use subscription blanks for this purpose, in addition to receiving contributions of money.

13. The General Pastor then conducted Divine Worship and preached from LUKE xxiv. 19–22. [*See New-Jerusalem Magazine* for June, 1893.]

14. The contributions amounted to $217.31 in cash, and $1,796 in pledges. Total, $2,013.31.

15. A recess was then taken for lunch.

AFTERNOON SESSION.

16. Reports were read from the Societies in Boston Highlands, Springfield, Waltham, and Yarmouth.

17. The General Pastor made his report.

18. The Executive Committee made its report, recommending the order of exercises which had been acted upon this day.

19. The Committee of Ministers made its report.

20. The subject brought forward in the sermon, "Work from the Love of the Lord," was taken up and remarks were invited.

21. The Secretary remarked upon the larger opportunity now offered to us, and calling for greater self-sacrifice and assiduity on the part of clergy and laity.

22. The Rev. Mr. Hinkley felt that we are a little narrow in our estimate of others, and spoke of the Lord as not a respecter of persons in His work in the flesh.

23. The Rev. Mr. Hayes said that we need to tarry in Jerusalem till we are endued with power from on high, and that the seeming delay in our work had really been necessary to give us a clear understanding of the spiritual love which was in the life of the Lord and which is set forth in the spiritual sense of the Word.

24. The Rev. Mr. Smyth referred to the subject as wholly the expression of a general feeling and not as an effort from any man or set of men. We need to follow this guidance without any criticism of the past and to enter into the duties of the future. Discontent with a certain doctrinalism is to be cured by coming to have a larger love of mankind, and so comes the larger opportunity, for mankind is ready and glad to receive the message of the Lord's love and of its own capacity to be made truly Christian. The day of discipleship is to be followed by that of apostleship. Having

tarried in Jerusalem till the spirit be received, we shall be sinful if we tarry too long and fail to go forth.

25. The Rev. Mr. Stearns spoke of the Spirit of the Lord as convincing the world of sin first and afterwards pointing out the way into all truth.

26. By *vote*, an invitation was extended to the Rev. Mr. Reed to read a paper on "Woman's Place and Work in the Church."

27. After the reading Mr. Hinkley offered the following resolution :

Resolved, That the Association has heard with deep interest the paper of the Rev. James Reed on Woman's Place and Work, and requests him to offer the same for publication that it may be read by the members of the New Church at large.

28. It was *voted*, That the second By-Law prescribing the Order of Proceedings be referred to the Executive Committee, and that it be authorized to make report when it shall have ascertained by experiment what order is the best to be adopted.

29. The time and place of holding the next meeting of the Association was by vote left with the Executive Committee.

30. The 121st Psalm was then sung and the benediction was pronounced.

31. Adjourned at 5 P. M.

John Worcester, *General Pastor.*

Theodore F. Wright, *Secretary.*

REPORTS OF SOCIETIES.

Abington. — Rev. Jacob E. Werren, *Pastor.*

The Abington Society of the New Church has passed through a quiet year of usefulness. We have no great strides to report, nor great ventures. We have been lacking a central place for social meeting in study, and hence have for a time been reduced to more personal work. This has perhaps not been without its helpfulness, and perhaps may be sought as the stimulus behind the active movement to light the church throughout by electricity, and the effort of fitting up a reading room at the church. The quiet but substantial interest being testified to by the unvarying zeal of the ladies of the church, to whose activity we trace so many improvements that are witnesses to years of work.

The ladies' work is most effectually seconded by the healthful energy of the Young-People's New-Church Club. The two bodies are indeed independent; but with a single eye upon the good of the church they are as helpful to the common body as the right and the left arm. The willing hands on every side are a sign of harmony within, and we may well say we have indeed been blessed with peace.

The quiet peaceful spirit is ever drawing new faces into our midst, and though the messenger from on high is busy calling some home to the other life, our body is on the whole holding its own.

The spirit of advancement shows itself in adding from time to time what has been tried to our worship, and what is taken up seems immediately food for the whole body, desired by all. The last enrichment of our service consisting in the addition of a confession of faith, in the Scripture words from the beginning of the Gospel of John, which has just been unanimously adopted.

Instead of holding evening services this winter the time has been given to the empirical study of correspondences and their application to Scripture passages. They have proved exceedingly interesting to those who have attended, which has been evinced by the unflagging attendance in spite of ice and slush and snow.

We have been called upon to part with three links in our chain

of membership, all by a call to life above. They are Mrs. Abigail Soper, aged seventy-four years; Mrs. M. A. Werren, the Pastor's wife, aged fifty-four years; and Mrs. Sarah T. Cook, eighty-two years. They are sadly missed in the circles of their wonted usefulness, but we are ever mindful of the Lord's merciful kindness, both in having given us to enjoy the natural of intercourse with them, and now granting us their greater help from on high.

The Sabbath School is in a prosperous condition, under a corps of devoted teachers. The lessons are from time to time illustrated by stereopticon views which seem helpful to the interesting lessons.

Boston. — Rev. James Reed, *Pastor.*

Religious services have been held regularly each Sunday during the year in our church, the Pastor officiating most of the time, except from June to October, when he was absent on a trip to Europe. No evening lectures have been delivered, but in place of them a series of morning discourses was given by the Pastor, especially intended to present some of the leading doctrines of the church to persons not familiar with them. These were advertised in the public press and attracted a considerable number of hearers outside of our regular congregation. Recently another series of sermons has been delivered by the Pastor, especially intended for the benefit of our young people, which has proved extremely interesting and helpful to all, old as well as young.

The subject of external charities has received thoughtful attention in our Society during the present year. Many of our people have always been engaged in charitable work in connection with the various organizations in the community around us. It had been thought desirable, however, by some, that some definite charitable work should be undertaken under the auspices of our Society; or that at least there should be some organization of those interested in such matters to assist those who were desirous of performing uses of this kind. Several meetings were held which resulted in the formation of an association called the "New-Church Friendly Aid Association," in which a considerable number of our people have been enrolled and which gives promise of doing a useful work.

During the year we have maintained our Church Parlor at the Union Building, 16 Arlington Street, and this is becoming more and more useful as a centre for the various activities of the Society.

At the Annual Meeting of the Society in April last, a new office was created, that of General Secretary, to which Mr. George B. Davis was unanimously elected. He has acted as the general representative and agent of the Society at the Church Parlor, assisting in various ways the different committees and organizations of the Society, and relieving the Pastor of many matters of business not relating to his function as the spiritual leader of the church. His services have already proved extremely valuable to the Society, and will doubtless be still more so in the future as the uses of his office become more clearly developed.

The twenty-fifth anniversary of the installation of our Pastor occurred on the fifth of January last, and was appropriately celebrated by religious exercises in the church, followed by a supper in the Vestry. An original ode was sung, after which congratulatory addresses were made by members of the Society and others, to which the Pastor responded. A pleasant feature of the occasion was the presentation to Mr. and Mrs. Reed of some beautiful articles of silver on behalf of the members of the Society and congregation.

During the year eighteen members of our Society have passed into the spiritual world, namely: Mary G. Hoskins, Caroline E. Webb, Sarah D. Leavitt, M. Clarence Hall, Emma Wetherbee, Juliet H. Keen, David Whittemore, Lizzie N. Gates, Grace H. Watson, Mary A. Conley, Eliza S. Hawkes, Mary L. Leach, Henry B. Wood, Frances Marion Reed, Lucy A. Eldridge, Mary L. Morong, Adaline Lilley, Sarah R. Patterson.

The report of the Cambridge Mission made to our Society at its last Annual Meeting is by vote of the Society presented herewith.

Report from the Cambridge Mission.

The New-Church congregation worshipping in Cambridge, which is a branch of this Society, would respectfully submit the following report of its church life during the last year:

We remain, as heretofore, under the immediate pastoral charge of the Rev. T. F. Wright, Ph. D., for whose able and devoted ministry to our congregation we render devout and hearty thanks to the Lord, the great Shepherd and Pastor of our souls.

Our church activities have been maintained during the past year much as in previous years. At our last report there appeared a

strong probability that a Society would shortly be organized in Cambridge; but more mature consideration showed this step to be, for many reasons, unadvisable at the present time, and our status therefore remains as heretofore. Our church work, however, has in no way diminished. Morning service has been held every Sabbath except during three months of the summer, when the absence of our minister abroad made it advisable to prolong our summer intermission to a somewhat greater length than usual. The average attendance at these services has been as before about fifty. Besides the morning services, meetings have been held every Sunday evening from the first of November until Easter. Before Christmas a course of lectures was delivered at these meetings by Dr. Wright upon the "Life of Man's Spirit;" and the meetings since Christmas have been devoted to the consideration of some of the important doctrines of the church.

In addition to these a series of informal devotional meetings has been held on Friday evenings during Lent, similar in character to those of last year.

Last Easter our order of service was slightly altered and enriched by the insertion of several musical responses. The change has met with great favor, and the congregation, which has no trained choir to lean upon, enters into the musical service with great heartiness. A further improvement made last Christmas, consisted in the adoption for use in the church service of the Psalter edition of the "Convention's Book of Worship" in place of the little "Missionary Liturgy" which we had previously used but had now thoroughly outgrown and worn out. The enlargement of our service which this has made possible, is a source of great benefit and delight to us; and we are looking forward with expectation to the still greater enlargement which we hope that the new Hymnal, now approaching completion, will place within our grasp.

The Holy Communion has been received five times since our last report; the number of communicants averaging thirty-two. In this connection it is a pleasure to us, no less than our duty, gratefully to acknowledge the gift of a silver communion service which was presented to our congregation at our June celebration, from Miss Susannah Baxter, a member of the Boston Society, in loving memory of her mother and sisters.

During the year Dr. Wright has administered one baptism and eight confirmations in the presence of our congregation.

The Sabbath School continues its work, with five classes and an increased attendance, especially of young people. All the classes are taught directly from the Holy Scriptures, in the study of which we find most truly and fully, as our Lord Himself has said, the Words of Eternal Life.

The Sewing Society and the Young-People's League continue their work as heretofore. Through the joint efforts of these two bodies a carpet has been provided for the chapel as an Easter offering to the Church, which renders much more beautiful and homelike our place of worship.

But this place of worship, though a pleasant spiritual home to our congregation now, must be only a temporary abiding place. If our church in Cambridge is to do the full work that falls to her duty, and to accomplish all the uses that she most earnestly desires to perform, a commodious, tasteful, and churchly house of worship will be in the near future an imperative necessity. The uses, first of the Theological School, and secondly, of the congregation established in Cambridge, call for such a church building. This school is not the school of the Cambridge congregation, nor of the Boston Society, nor yet of the Massachusetts Association alone; it is the institution which the New Church of America has established for the education and training of those who are to swell the ranks of her clergy, minister to her highest needs, and carry her gospel forth into the world. But the school has its needs, both spiritual and temporal. The church has already provided for its school a temporal home which will meet its needs for some time to come; but if the school is to do its best work, this temporal home must be supplemented by an adequate spiritual home.

Boston Highlands. — Rev. Julian K. Smyth, *Pastor.*

In accordance with the recommendation that the reports of Societies be "concise," this report will not attempt to give a detailed account of its work during the past year. There are no signs of diminished activity or interest. Under the direction and lead of the Fraternity, the Society continues to support a free Kindergarten; and other forms of church activity have been successfully maintained.

A year ago we reported that changes had been made in our form of Sunday worship, with a view to making our religious services

as expressive of states of devotion as possible ; and we expressed the hope that experience would show that the step had not been taken unwisely. At the end of another year, we feel that our services have been steadily gaining in what we had hoped for. They are earnest, devotional, inspiring. Our Sundays are days of gladness ; and our people and the stranger within our gates feel that it is good to be there. Indeed, we cannot attempt to report the work or condition of the Society, without expressing the belief that a deep spiritual movement is going on, and that our church is being quickened as perhaps never before. The Pastor's sermons have dwelt more and more upon the reality of the Lord's presence, and of our capacity for receiving and being made glad by that presence, as the supreme message of the New Church to men, both within and without her communion. We feel that there is strength and joy in such a message. The Word is alive with it ; the human heart responds to it. The doctrines of the church are not an end in themselves, but are a divinely given means to this the true end : the heart's acknowledgment of the Lord's presence as the supreme fact of our existence. As our minds open to this truth we seem to feel the currents of a new life glowing into our church and thrilling it with gladness.

During the year there have been baptized, twenty-three ; confirmed, twelve ; added to membership, ten ; deaths and removals, one.

Bridgewater. — Rev. Geo. S. Wheeler, *Pastor.*

The past year has been one of quiet activity in the religious and social affairs of this Society, marked perhaps with the spirit of a more earnest helpfulness in all the uses of the church.

Religious services have been held every Sunday during the year, with the usual supply by one of our members during the August vacation. Our Pastor has officiated in Providence, Lynn, Salem, Brockton, and Fall River in exchange with the Pastors of those Societies.

A course of eight lectures upon "Questions of Spiritual Life" were given Sunday evenings, beginning in October and extending into December. Substantially the same audiences were present through the entire course, many of whom were not regular attendants upon our services. An interest was awakened and maintained

in the minds of those who heard them that cannot wholly pass away.

A series of Sunday evening talks upon "The God we Worship," "What is Heaven?" and kindred themes, is now being given in the church, preceded by a class in correspondences which meets in the Church Parlors at a quarter before seven.

A ladies' class for the study of the doctrines meets with the Pastor on Tuesday afternoons at his home.

The Ladies' Sewing Society have been quite active supplying one of the children's wards in the New-England Hospital with what was needed, and beside this work the Annual Sale last December, held under their auspices, netted them the sum of two hundred and forty dollars.

The Young-People's Club is a live organization whose members are working along lines worthy the zeal and energy they manifest. They have been busily active the past winter in pushing on their plans toward supplying a new piano for the Vestry, and to this end a series of varied entertainments have been given of more than ordinary merit.

The Sunday School has been continued through the year with a full attendance and steadily increasing interest in its exercises. The teachers meet with the Pastor at his home every Friday afternoon.

Eight new members have been received into the Society during the year, viz: Miss Sophia Washburn, Mr. Wells Healey, Mr. Frank Jordan, Mr. Lewis L. Simpson, Mrs. Elvira W. Bump, Miss Amy L. Glidden, Miss Lizzie C. Leonard, Mrs. Maria D. Simpson.

One, who though not a member, had thoroughly identified himself with this Society in all its interests for over half a century, and was a regular attendant upon its services, Mr. Lewis Holmes, was recently taken to the spiritual world. And his presence here, his quiet voice, and kindly smile will be greatly missed by all.

Brockton. — Rev. Henry E. Goddard, *Pastor.*

Swiftly passing time brings us once more before the Association to make our Annual Report.

At present we are as a flock without a shepherd, our Pastor being absent on a tour through the Holy Land. It was with reluctance that he separated himself from us for so long a time, but the

hope of returning the better able to picture to us the scenes made memorable in the life of our Saviour, induced him to take the step.

Our pulpit has been very acceptably filled since his absence by Rev. Messrs. Wright and Warren and Drs. Harris and Prince. The average attendance at public worship has been good, carrying as it has with it encouragement to both pastor and people.

During the past summer instead of closing the church during our Pastor's vacation, as has been the custom for some years, preaching services were held each Sabbath. They were much appreciated by those remaining. The meetings were well attended. Many of the sermons were missionary in character, arranged purposely so, as many friends from the neighboring churches were in attendance.

Vesper services have been held during the year at intervals on Sabbath afternoons at five o'clock. These have been mainly of a musical nature, the musical selections being interspersed by responsive readings followed by a ten minutes' address. At several of these services the capacity of the church was tested to its utmost. We can but feel that some were thus led to learn of the New Church who would otherwise have remained in ignorance.

The active interest manifested by our young people in their Society work, as well as in their part in the general affairs of the church, remains apparent. This fact we feel to be of vital interest to us as a church, for therein surely lies our future.

Our course of entertainments, which performs its use, has this season been unusually successful.

The ladies of the Sewing Circle have held their fortnightly meetings which have been productive of much good. A sale was arranged and successfully carried out by their efforts which resulted in a goodly sum for their treasury.

Our Sabbath School furnishes us (as all other Societies) one of our greatest fields for labor. The question with us is how shall we best teach the children the truths of the Word in the most pleasing yet effective manner. We have found a great means of help in the little paper, *The Sower*. It is used in all our classes except the adult. The average attendance has been good, and we can but feel encouraged that if we all best employ our talents much good work will be the result.

We desire in our report to speak a good word for the Calendar issued by the Association. It has from its start been greatly appreciated, noting as it does chapters for daily reading.

Several of our older members have been during the year called to their spiritual home: Lucius Keith, Olive Bumpus, Betsey C. Dunham. They were each closely allied to the church, constant in their attendance, and as long as strength permitted active workers in their special ways.

The fraternal feeling and spirit of fellowship which is gradually manifesting itself in our relations with the Societies of other denominations in our city is a source of gratification, as it leads us to think that the spirit of the New Church is beginning to be felt in a true and orderly way.

Although our report does not show a gain in membership, yet the present good feeling and spirit of unity that exists encourages us to look forward to the coming year as one of numerical as well as spiritual increase.

Brookline. — Rev. Willard H. Hinkley, *Pastor.*

Nothing new can be reported from our Society; our worship has been sustained as usual. Owing to removals, either temporary or permanent, the average attendance on the Sabbath is less than last year. To this may be added as a further cause the enfeebled health of several of our older members.

Our much esteemed and oldest member, Mrs. Eliza J. Chandler, was removed to the other life on the tenth of November, 1892, in her eighty-fourth year. Baptized in the New Church in childhood and reared under its influence, she continued during her whole life to be a most beautiful example of Christian living, full of love and good works. She was one of the few remaining original members of this Society.

Our number of registered members is now fifty-seven out of a total from the beginning of ninety-seven. Of our present number only forty are permanent residents of Brookline.

Our financial resources are inadequate to the full support of our Pastor, and the payment of interest on our church debt, and taxes. This matter is now engaging our attention with a view of reaching some solution of the difficulty which will not impair our real strength or prevent us from performing our use as an organized Society of the New Church.

Dorchester.

THE most important work attempted by us during the past year was consummated at the Annual Meeting of the Society held March 22, 1893, when the legal body of the Society voted to transfer all the church property to the custody of the religious Society, thus changing our form of organization from two into one Society, an arrangement which we think will simplify our business affairs very much.

The Society has had possession of a room at 122 Savin Hill Ave. since last April for church purposes, but for various reasons have been unable to hold many Sunday services there. It is intended to give up the room after April 1, and no arrangements for a Sunday service in the future have yet been made.

East Bridgewater. — REV. T. O. PAINE, *Pastor.*

THE services of the church have been continued through the year, conducted by the Pastor.

The Sabbath School is large and unusually flourishing, and we think it is due, in great measure, to the interest felt in the Lesson Papers (already spoken of in the Sabbath School Report), and the teachers' meetings held at the house of the Pastor.

At the Annual Meeting the Prudential Committee was instructed to spend two hundred dollars, and as much more as might be raised, for a new ceiling for the church; and we now have a fine iron ceiling handsomely tinted.

The ladies afterwards held a fair, and other improvements were made.

Several entertainments for recreation have been given.

Two new members have been received into our Society, and there has been no other change.

Since January 1, Sunday evening meetings have been held in the church, from quarter past seven until eight o'clock. This meeting grew out of the Christian Endeavor Meeting that used to be held on Tuesday evenings. Sunday evening was selected because people are not as weary as usual on that evening, and in a place where there are many working people, this fact has great weight, as more people are able to attend. The meeting is opened by singing from the Gospel Hymn Book, followed by prayer and reading from the Word in unison. The subject for the evening is

selected from the regular Christian Endeavor Topic card, and illustrated by extracts from Swedenborg and other religious writers. A short article from the paper called *The Golden Rule*, giving a practical view of the subject, is often used by the one who leads the meeting. Each leader appoints the one who is to lead the following meeting.

Illustrative quotations are cut from the *Golden Rule* and left in the vestibule for those who cannot find anything on the subject, or as a guide in finding something to read.

On one occasion several papers giving answers to questions upon the subject, were read; also some very good original papers on the different subjects have been read, and there are always some present who make extemporaneous remarks. The object of these meetings is to encourage religious life in the church.

At the last Communion a change was made by substituting the juice of the grape for wine.

Fall River. — Rev. Clarence Lathbury, *Pastor.*

Since our last report, we have passed a year of considerable activity, and we trust of progress also. The most important event was the installation of the Rev. Clarence Lathbury as our Pastor, in October last, in response to the unanimous wishes of our people. During the past year Mr. Lathbury has delivered a course of six Sunday evening lectures upon "Scripture Eschatology in the Light of the New Church."

These lectures were quite well attended, and have resulted in some inquiry about our doctrines from persons from other denominations.

Last August, while our minister was away on his vacation, we had no Sunday services. Interesting vesper services were held at the church during the months of July and September.

Two of our members, Mr. and Mrs. Maybury, have severed their connection, to unite with the Society at Los Angeles, Cal.

Mr. Lathbury has been very successful in his work with our young people. Easter Sunday sixteen persons were confirmed, mostly young persons, who joined the Society — the largest number ever added at any one time.

The number in attendance at our quarterly communion service last Sunday was much the largest in the history of the Society.

We have a very active Young-People's League which performs much work for the church. During the past year, expensive repairs have been made upon the church organ, which were mainly borne by the League.

An interesting lecture upon Mexico, occupying two evenings, and illustrated by stereopticon views, was recently given in the church by a member of the League who has travelled in that country. Our Society has recently purchased a stereopticon, and about four hundred American and foreign views to be shown by it. Its use has already added much interest and instruction to our social gatherings.

Lancaster. — Rev. Gardner I. Ward, *Pastor.*

The yearly reports of our Society have differed very little for the last six or eight years. Few in number, and these few scattered, each one almost wholly occupied with home uses, our Society work, though too satisfactory to ourselves, seems not to be worth reporting for the benefit of other small societies. We think we are willing-hearted and always ready to lend a hand in any good cause or use, but owing to some cause to us unknown, we fail to let our light so shine as to attract our neighbors to true Christian doctrines and our methods of work and worship. Perhaps it is not possible to give to those who are satisfied with what they have, and feel no want of anything new or different.

Our Society is situated in one of the most quiet and least progressive towns in the State. Sociology obliterates theology, and a new Christianity seems not to be thought of or believed to be possible.

Our Pastor has preached in his pulpit throughout the year, with the usual exception of four Sundays, when our chapel, much to our regret, was closed. He is also employed by the Missionary Board to preach at Worcester, Sunday evenings, fortnightly; he is also called to speak to about eighty girls, together with the officers of the institution and their neighbors, at the State Industrial School for Girls, in Lancaster, occasionally. Yet with these additions to the small salary we are able to pay, he is not wholly supported as a minister should be in order to do the best work he is capable of doing. Thus far we have managed to get on without asking for pecuniary assistance, though we are so helped by very kind friends

of the Society living in other towns. As a Society, we are not able to contribute to general church uses.

Our Sunday School follows immediately after the worship, and those who can or do remain enjoy their lessons.

Our Sunday-School library now consists of three hundred well-selected volumes.

The Thursday reading class still lives. A weekly lecture or religious meeting would no doubt be good for the Society and each individual if we could believe we could spare the time. Our social church gatherings we all enjoy, and hope that they are useful.

At all our meetings, and in all our Society works, we sadly miss one of our most devoted members, Mrs. Jonas Goss, who has been called away from us to be no more visibly with us in this world. She did what she could; ministered of her substance for the welfare of her Society and good works in general, and earnestly tried to find readers of our literature and listeners to our sermons and lectures.

It is pleasant to be able to report that there is always a good attendance at the Holy Supper. Those who understand the great good that we may receive at this, our only purely religious feast, can but notice every member's absence, and rejoice at sight of each one present. We wish all New-Church Christians were aware of the good it does a small society to have strangers of our faith with them on these occasions, and upon any and all Sabbath days, when they can conveniently reach us.

Lynn.

The regular Sunday services were resumed Sept. 1, 1892, Rev. J. A. Hayes being appointed our Pastor in connection with the church at Salem. A Bible class was formed Sept. 18, and has met every Tuesday evening up to the present time. A part of the Book of Revelation has been explained to a class varying each evening, yet thoroughly interested in the great truths as clearly set forth by Mr. Hayes. Strangers to our faith have often been present and we can form no estimate as to the influence exerted by these meetings. The Sunday services were discontinued Jan. 1, 1893, with the hope that they could be resumed in the near future.

One member has been removed by death during the year — Mrs. Margaret Hastings passing into the spiritual world, Jan. 11. Her

faith was strong, and her life in accordance with its teachings. We have met with some discouragements during the year just past, but regret nothing more than that it has not been in our power to further extend the influence of our Pastor in this great city where there is so much work to be done.

Mansfield. — Rev. G. F. Stearns, *Minister.*

Services have been held during the year Sunday mornings, except on four Sundays — three during our minister's vacation, and one when he was attending a funeral in New Hampshire; but no Sunday evening meetings, on account of his appointments elsewhere.

Unfavorable weather, bad roads, and other adverse things, have reduced our average attendance considerably.

The increased interest in our Sunday School in the study of the life of the Lord, it is pleasant to note. Three things contribute to this — namely the school being held directly after the morning service, the sermon being from some portion of the texts for the day, and last but not least — by the well-prepared analysis of the lessons, questions, and suggestions in the *Sower*, a goodly number of copies of which are taken and read by our people.

The most of those at the morning service remain through the Sunday School.

The death of Mrs. Frost of Detroit takes one from our list of members, and affected us deeply in several ways. She was, is now, much esteemed and beloved by relatives and friends here.

For the present also we lose the helping hand of another one of our workers, her sister, now in Detroit, caring for the ones left motherless there, in Rev. Mr. Frost's family.

Rev. Mr. Barler was with us Feb. 26, and gave a discourse to a small audience, as a snow storm had made the going bad.

We contemplate having our Society have a legal status, as now its church is in the hands of trustees.

Other things present themselves for us to do, not to be reported until done.

Newtonville. — Rev. John Worcester, *Pastor.*

The regular work of the Society has proceeded much as usual during the year, and without interruption. The Sunday morning service, conducted by the Pastor, except on a few occasions when his duties as General Pastor have taken him to some other place, have been regularly maintained with the exception of the August vacation. The attendance is increasing, and on pleasant Sundays the congregation numbers from one hundred and fifty to one hundred and seventy-five. The interest in the worship is marked, and this is quite noticeable with the young children, the sphere of worship seeming to produce in them a reverent state of mind.

Immediately after the service the Sunday School meets in its own building adjoining the church. The interest here is no less strong than in the public worship. We have an unusually large number of young people and children in proportion to the size of our Society, and Pastor and teachers feel that this is an important part of our work — perhaps the most important.

There are about two hundred and fifty people who have their church home with us. Of these about one-half are young people and children.

Our young people have formed during the past year an association called The Young-People's Auxiliary. They have frequent meetings for business and recreation, and on Sunday evenings for several weeks past have had religious meetings at which the Pastor has given a talk on some subject of practical spiritual interest, followed by remarks and questions by those present, the exercises being interspersed with singing.

The Auxiliary has divided itself into Committees to help in the work of the church, as follows: To care for the library and the contributions in the Sunday School; to maintain and take charge of a Circulating Library for adults; to help the society in becoming acquainted with new comers; to take care of the church buildings; to provide flowers for the church on Sunday mornings; and to suggest opportunities for charitable work. Some of these uses are developing slowly, but the young people are learning to do their part usefully.

Six of our young people, members of the Pastor's Sunday School Class, were last Sunday confirmed, by a beautiful and impressive service, and were received as members into the Society.

Our new church building will occupy a good share of our interest

and attention during the coming year. The general features of the plan of the building have been decided upon, and nearly a sufficient amount of money raised to complete the work. Our Building Committee expects to receive detailed plans and estimates within a few days, and work will be commenced as soon as the ground is in condition for excavation. The new building will be placed on the site of the present church, and this will be removed to adjoining land owned by the Society for occupancy during the building of the new house of worship.

We have had seven evenings of Social Entertainments during the winter and also a children's holiday party at New Year's, and on two Saturday afternoons the older girls have entertained the little ones at the Church Parlor. We have taken up collections for the different branches of our general church work, such as Home and Foreign Missions, Tract and Publication Society, Theological School, and the Missionary Work of the Massachusetts Association. There have been in all seven collections for special uses, amounting in the aggregate to about eight hundred and fifty dollars.

Pawtucket.

Our Temple has been shut up, as far as our meetings are concerned, ever since the Providence Society found that it must have the whole services of their pastor upon Sunday. I have an application from my friend the Rev. Wm. P. Tucker, Rector of Trinity Church here, to buy the property for a Swedish Episcopalian Society of this city, which may come to something. I believe that it should be sold at the best terms we can get, and the proceeds turned over to the Union, rather than have it stand unused much longer.

[*Extract of letter from Francis Pratt.*]

Providence. — Rev. H. Clinton Hay, *Pastor.*

The year 1892 has been marked by no events of unusual importance or interest in the history of our society, but has been one of united and sympathetic work between pastor and people, and both we trust have been benefited thereby.

Services have been held continuously in both church and Sunday school, with about the same average attendance at the former service as for the previous year, and with a slight increase at the latter.

Our Sunday evening services in the chapel have been continued except during the warm weather, but the Thursday evening meetings have given place to reading circles at private houses in different sections of the city. The work chosen for reading and discussion was "The Divine Providence."

The following ministers preached for us by exchange with our pastor, and during the latter's vacation: — Rev. John Goddard, Cincinnati, four times; Rev. S. F. Dike, Bath, Me., Rev. Clarence Lathbury, Fall River, Mass., Rev. Geo. S. Wheeler, Bridgewater, Mass., Rev. R. L. Greene, of the M. E. Church, Providence, R. I., once each.

We have made a small net gain in membership, with prospects of a large one the coming year.

The exterior of our church edifice was painted last fall, and we hope before long to renovate our Sunday-school room, which will complete most of our large repairs necessary for a long time to come.

Early in the year we enjoyed a rare treat, in a most interesting and instructive stereopticon lecture in aid of the Palestine Exploration Fund, given by its Honorary American Secretary, Rev. T. F. Wright, of Cambridge, Mass. A few weeks later, Rev. S. F. Dike, of Bath, Me., while on a visit to our city, entertained us with a very enjoyable account of his recent visit to India and Japan, also illustrated by the stereopticon.

In the early part of the last winter our society joined for the first time with the societies of other denominations in the city in a Bazaar for the benefit of the "Bethany Home" — a home for working women. We acquitted ourselves most creditably, the proceeds from our table being second or third on the list; but more than that, our pastor and people were brought into close association with those of other religious bodies, and we have taken a position as being willing and able to assist in the charitable work of our city.

For our Christmas services we departed from our long established custom of having a tree in the Sunday-school room, and gave instead a free supper followed by music and social enjoyment in one of the halls of the city. It was the largest social gathering we ever held — nearly two hundred being present — and proved a most enjoyable occasion for both old and young.

Through the earnest efforts of our pastor the Young-People's Society has been reorganized with a roll of nearly fifty members,

and we look forward to their resuming the position in the religious, social, and financial affairs of our society that they formerly occupied.

Perhaps the most important work of the year was that done by our librarian, Mr. Thomas Hope, who collected from the friends of the Church sufficient money to purchase one hundred copies of Rev. John Worcester's lectures, which he sent in the name of the Society to a carefully selected list of prominent men of the city and state. Judge Carpenter of the U. S. Court spoke in most complimentary terms of the book, and letters of acknowledgement and commendation were received from others.

Among the contributors for the purchase of the books was Mr. Joseph A. Barker, who for many years has favored us with a generous subscription for general expenses, in addition to furnishing most of the money expended for tracts. Mr. Barker had also given liberally to the Church at large, notably the Urbana and Waltham schools, and *The Messenger*, besides aiding many charitable and benevolent objects. He has been taken from us to another world, and we, as well as many others, will miss his kindly and generous assistance.

Salem. — Rev. J. A. Hayes, *Minister.*

Since our last report our Society has received many encouraging tokens of the Lord's providing care, that call for grateful acknowledgement, and inspire us with cheering hopes for the future.

Through liberal aid afforded us by friends outside of our organization, we have been enabled to make needed improvements in our house of worship, rendering it more comfortable and its interior aspect more inviting.

Our Sunday services have continued without interruption, aside from the short summer vacation, previous to which they were acceptably conducted by Messrs. Billings and Schafer of the Theological School, who came to us from Cambridge on Sunday morning and returned by way of Lynn, where they officiated in the afternoon.

The unsatisfactory nature of a relation so incomplete as this between a Society and its minister, led to the earnest expression in our last report of a desire for ministerial services of a more intimate and less restricted kind. This desire was soon happily

gratified by the acceptance of an invitation extended to the Rev. John A. Hayes to become our Pastor. Early in September Mr. Hayes removed with his family to Salem, and has since closely identified himself with our interests, and ably adapted his ministry to our spiritual and social needs. Besides our Sunday services he has held a class meeting every Thursday evening, for the purpose of explaining the Book of Revelation. The attendance has been small, but his lucid explanations of the meaning of this obscure Book have been listened to with deep interest and we trust with abiding profit.

Thus far our Sabbath congregations have not been large, owing in a great measure to inclement weather and much sickness in the Society. But we look for growth, both in numbers and interest, if, by continuance of the aid generously granted by the Board of Missions, we can retain the services of our Pastor.

Lately we have had the pleasure of welcoming to our morning service some of our New-Church friends from Lynn, where Sunday morning preaching is for a time suspended. Other New-Church friends from a more distant city have made Salem their home, and may be relied upon as a permanent accession to our Society. Six persons during the year have been received as members, one of whom, our Pastor, was transferred by letter from the Boston Society. The relation of one member, Dr. Samuel Worcester, has been changed from our Society to that of Los Angeles, Cal.

Considering that we have but few children in our connection, our Sabbath School may be reported as in a satisfactory condition. An efficient lady teacher instructs a juvenile class, and Mr. Hayes has charge of a class of adults. The lessons from *The Sower* are used in both classes.

The ladies have held as usual their monthly tea meetings in the vestry, and social gatherings at private houses, accompanied by musical and other entertainments, have been held with gratifying results.

Waltham. — Mr. Benjamin Worcester, *Leader.*

The Society in some respects cannot make so good a report as last year, while in certain directions it has had cause for encouragement. Owing to the very warm summer and the severe winter, together with illness, absences, and removals, the attendance at public worship and at the Holy Supper has decreased.

A year ago we were confronted with the necessity of renewing the heating apparatus of the chapel. The expenses were so great that, unless the means could have been raised, the only alternative presenting itself was that of abandoning the chapel during the cold weather, and holding services in the school-house. This and some other extraordinary expenses have not prevented us from meeting our usual obligations, including contributions to a certain charity in the city of Waltham, to which all the religious societies gladly lend a helping hand, as well as to the cause of New-Church mission work.

These financial obligations so well handled, make us feel that our spiritual interests in one another and in the church at large, show a latent strength which might perhaps be further roused, and thus lead to the performance of better work than we are accustomed to do.

The attendance at the usual Wednesday evening meetings has been good. After completing the study of the "Doctrine of Charity," the subject of "Correspondences," particularly that of animals, has been pursued with interest.

Yarmouth. — Rev. William H. Mayhew, *Pastor.*

In reviewing a year of quiet work, we find very little to incorporate in a report to the Association. Our Pastor has been called to attend but two funerals, and has officiated at no marriages. Two members have withdrawn, and one has been transferred to the Boston Society.

A very pleasant feature of our observance of Christmas was the holding of an illustrated religious service on the evening of the day, to which the pupils and teachers of the several Sunday Schools of the village were especially invited, and others as far as it should be possible to accommodate them. Nearly three hundred were present, and the occasion proved a most interesting and impressive one. The beautiful Hofmann pictures were used to illustrate the service.

As our Society was organized in September of 1843, it will soon complete the fiftieth year of its existence. It is proposed to mark this anniversary by suitable observances, to a part in which we shall very gladly welcome all friends, and especially those who have been in any way identified with our past history.

REPORTS OF OFFICERS AND COMMITTEES.

Report of the General Pastor.

On the sixteenth day of October, I installed Rev. Clarence Lathbury as pastor of the Fall River Society.

I have administered the Sacraments quarterly in Waltham. The baptisms and confirmations there are reported by the Society.

Twice I have preached in Lawrence, where there is a little company of staunch New-Churchmen who may erelong form a Society and erect a small church. At present they have the services of a minister one evening in a month, and hold a meeting for the reading of the doctrines and for worship on the other Sundays. Next Sunday they are to receive the Sacraments.

I have also preached in Fall River and Roxbury, and have visited Lynn.

The Association, last October, testified by a generous contribution its interest in the church in Contoocook. There was some delay in prosecuting the needed repairs upon their building. It was however securely roofed, and the other needed repairs are now in progress. When completed there will be dedicatory services, of which due notice will be given, and such services as are possible will be provided for the summer months; after that we shall see what is next to be done.

Much of my work is done in connection with the Missionary Board, and with our missionaries, with whom I have had frequent consultation. The report of the Board is also in part a report of my work.

For the convenience of our ministers and of others who may desire to consult with me, I have arranged to be at the Rooms on Arlington Street, every Monday afternoon, from two to five o'clock. The first Monday in the month is given to the Missionary Board, but the other days are at the service of any one who may wish to call upon me.

The *Calendar* of Bible readings has been issued regularly, and is subject to the wishes of the Association. By general consent it has

ceased to present the general news of the societies, and confines itself to the duty of a *Calendar*, with such remarks as seem likely to be helpful to the Church at large.

JOHN WORCESTER, *General Pastor.*

REPORT OF THE MISSIONARY BOARD.

THE work of this Board so connects itself with that of the General Pastor, and of some of the smaller Societies, that its report may be limited to a record of what has been done at its meetings and carried out by those who are fully or partially in its service. The Rev. G. F. Stearns has been retained in its direct employment, and his weekly visits have been planned by the General Pastor. The Rev. J. A. Hayes having accepted, with the concurrence of the Board, the charge of the Societies in Salem and Lynn, ceased last autumn to be employed by the Board, but circumstances have partially changed this arrangement. During the winter we have felt the deficiency of funds, and have not done so much work as before. It may be, however, that our present necessity of retrenchment, joined with some instructive experience, will make our work in the end more useful, if more humble.

At Contoocook we have waited for the completion of repairs which are now well under way. We shall report on that place next time.

At Manchester we seemed to be provided for with a most satisfactory arrangement, but after two months of leadership by the student, Ora W. Marshall, he was stricken with fatal illness, and six weeks later passed on. We supplied his place at first with Mr. Schafer, and then, when it had been found advisable to suspend our aid to Lynn for a time, we engaged Mr. Hayes to go up Sunday afternoons and minister to the people at Manchester. As custodians of the Relief Fund, we relieved the aged mother, Mrs. Hannah C. Marshall, of all expense for her son's stay at the hospital.

We have not aided the Manchester German Society.

At Lawrence, through the attention of the General Pastor, a meeting of much promise has been organized, with a monthly ministerial visit, generally by him.

At Salem we simply give some pecuniary aid, and the strengthening of that Society leads us to hope that our efforts in its behalf will be successful in rendering it self-supporting in due time.

At Lynn, when no other course seemed to be open, we suspended aid, but will make a more definite report next time.

At Dorchester we yielded to the urgency of some of the friends and supplied a brief series of services in the early winter.

Mansfield is of course receiving a very large benefit from our funds, but we see no other way of arranging except that Mr. Stearns should reside and preach there.

From Pawtucket we have heard that the church property may be sold, and the funds placed in the keeping of the Union. Under all the circumstances this would be an arrangement which the Board would approve.

Worcester receives two visits a month from the Rev. G. I. Ward, and also pastoral services from Mr. Stearns. The people there are few but earnest, and deserve a large measure of attention from the Board.

At Springfield services have been conducted by the Rev. Stephen Jepson, who is receiving, on account of his infirmities, a grant from the Relief Fund. We have made no special effort there, but would gladly do more if pecuniary reasons had not so affected our work that we have employed no students and have secured nearly no extra services from ministers.

Fitchburg continues to receive a monthly visit from Mr. Hinkley. The people there are united and energetic in doing what they can.

Besides these places, Haverhill and Woburn as cities, and Norton as a town, have had some meetings conducted by Mr. Stearns, and will be looked after. We may also mention that he has been in Groveland, Methuen, Framingham, Hopkinton, Foxboro, Attleboro, Taunton, and Middleboro. He was not away from home so much during the cold weather, and we may be able to report a larger number of visits next time.

We make an appeal to those to whom this report may come to contribute to our funds so that we may not be restricted in our work. We do not wish to do great things from which there will be disastrous reactions, but we wish to be enabled to work on humbly, steadily, and progressively, coöperating with the Lord of the Vineyard.

THEODORE F. WRIGHT, *Secretary.*

Report of the Executive Committee.

At a meeting held in Boston, March 13, 1893, the subject of improving the order of exercises at the sessions of the Association was carefully considered, twelve members being present, and it was

Voted, That the Standing Committee be requested to call the annual meeting of the Union at ten o'clock instead of at two, and that the following order of exercises be recommended to the Association for its adoption for this day with a view to its future adoption if satisfactory: —

11 A. M.	Reading of Reports from Societies.
11.30.	Reports of the General Pastor, Committees, and the Union.
12.15.	Service of Worship, with Sermon and Collection.
1 to 2 P. M.	Recess.
2	Unfinished Business.

John Worcester, *Chairman.*

T. F. Wright, *Secretary.*

Report of the Massachusetts New-Church Union.

The report of the Massachusetts New-Church Union, now presented, marks the close of its twenty-fifth year of service to the Church in New England, and thus the silver wedding anniversary of the union between the two bodies which are its representatives in the performance of general church uses.

While it is not necessary to occupy our time in a full review of the work in all these years, a few particulars may be of interest and use, as may also some reference to those who have been actively engaged in its performance. The Standing Committee of the Union consists of twelve members; during the whole twenty-five years this service has been divided amongst but forty-two individuals. Of these, two have served twenty-one years; one, fifteen years; one, fourteen years; six, during thirteen years; one, twelve years; and the others during periods from one to nine years; ten have passed into the other life, and two members of the first Board are upon the present Committee. These personal particulars are only of value as indicating the difficulty with which members of the Association can be found who are able and willing to fill such places; for there are none of these who have

served so long who would not have gladly shared the work with others, or have given up the management to any competent successors.

During this period the sum of $146,855.26 has been disbursed in the maintenance of our pastoral and missionary work, our Magazines, Libraries, and other general uses; an average of $5,875, annually. Of this sum about $77,300, an average of a little less than $3,100 per annum, has been received from voluntary contributions; the remainder being the proceeds from the investment of endowment funds, and from the sale of books.

The whole amount of such funds in our hands is now	$114,414.19
Of which there is held in trust for special uses	39,889.52
And the remainder, applicable to our own work, is	$74,524.67
The total amount of property now held by the Union, real and personal, is valued at	$152,180.02

With regard to the usual work of the Union performed at its Rooms on Arlington Street, in its Libraries, Book-Room, and Printing-Office, during the current year, nothing of marked interest has occurred.

We notice an increase of about fifteen per cent. in the number of users of books, and of volumes taken from the Library, which is encouraging; 427 volumes having been loaned to 300 persons, 88 of whom were new comers.

The sales of Books amounted to	$2,771.27
An amount much less than the previous year, and the profit thereon to	533.61
For the work of the Printing-Office, including that done for the Magazine, there was charged the sum of	6,663.33
Realizing after charging for Rent, Interest, and Depreciation of Material, the small profit of	277.14
Which reduced the Loss on the Magazine to	456.24
A more favorable showing than last year when the loss was	542.60
And that upon the Children's Magazine	204.01

The meetings held at the Rooms, during the year, by various committees and other general bodies were 263 in number.

The report of the Treasurer has been printed for distribution at this meeting, and gives full particulars of current receipts and expenditures. From it may readily be seen that once more for the fourth successive year the expenditures have been in considerable excess of the amounts collected from all sources of income. On March 1, 1891, we had still a surplus of $783.78; but the large de-

ficiency reported last year as the consequence of loss of rents, while removing to new quarters, left us with an

Indebtedness on account of Income of	$5,008.56
To which we regret to report an addition of	2,108.54

As the result of the present year's operations,

Making our total deficit of Income at the present time	$7,117.10

In meeting this we have been obliged to borrow temporarily the sum of $4,000, not caring to disturb permanent investments.

A brief summary of the report of the Treasurer will show plainly the causes of this additional loss.

The expenditures for the pastoral and missionary work, including the Manuals, Journals, and assessment of the General Convention,

Amounted to		$4,578.71
The Contributions from Societies, Individuals, and especial Funds, together with the sums received for Ministerial Services, amounted to		3,918.51
Being an Excess of Expenditure on this account of		$660.20
The Salaries and Expenses at the Rooms, and the loss on the Magazine, amounted to	$4,232.92	
The Receipts from Interest, Rents, and Book Sales, to	2,784.58	
Resulting in a loss to this branch of our work of		$1,448.34
Making our total Deficit, as before stated		$2,108.54

It will be noticed that while the rents received from the building on Arlington Street are considerable in gross amount, namely, $3,773.84, the expense for lighting, heating, elevator, and janitor service, are very large; and with taxes, repairs, and sundry expenses amounting in all to $2,823.90, reduce our net rental received to $949.94.

In this result we have met with much disappointment, as while we have let to good tenants most of the upper rooms in the building, the first floor, which is the most valuable, has yielded but little income.

From these unoccupied rooms we had hoped to receive at least $2,800, and have had encouragement from several sources that desirable occupants might be obtained. That they have not yet been secured is an unpleasant factor in our situation, but one which we

must do our best to support, until conditions change. We have, in spite of this failure of our hopes, no reason to doubt the wisdom of the change of quarters, if we regard it in its relation to future needs and developments. Our former location was no longer a suitable church home, and may be still more injuriously affected by the plans for rapid transit now projected. On the other hand, although just without the stream of business, now rapidly turning down Boylston Street, we are near enough to feel its influence as soon as the demand on that street is equal to present supply; the drift of the best of the retail business is toward the West End, and must inevitably result to the benefit of our locality, which is for such purposes as ours unsurpassed in this or any other city.

Meanwhile the present financial necessity must no longer be neglected. The emergency foreshadowed in other reports, which earnestly called for your attention and action, is at hand today, and it remains for those present at this meeting to determine whether we shall considerably reduce the work which the Missionary Board unanimously regard as imperative upon the Church, or raise by a new and earnest effort the sum needed for the coming year. Their plans for carrying on the work upon its present basis will require that the sum of five thousand dollars be pledged to this use, and it must be raised without any dependence upon the funds of the Union. These, even if largely increased by gain in rentals, should be devoted to payment of the heavy debt already incurred, and ought not to be used for other purpose.

We made earnest appeal at the October meeting that five thousand dollars be raised the present year, but the result was nearly $1,100 less than that sum, and only seven dollars larger than that of the year preceding.

In the year 1870 the voluntary contributions amounted to $4,100, the largest sum raised in any year of our work. The membership of the Association was then 1,277, and the average per member $3.21. Upon the same basis with the membership of 1,749 reported last year, we should have paid $5,614; but as the voluntary contributions for that year can only be estimated at $3,530, or about $2.00 per member, we might seem to have lost materially in interest or in ability during these twenty-four years. Neither of these conclusions is rational, and we believe that a plain and full presentation of the facts of the situation will receive your full and hearty response and coöperation.

The duty of presenting such statements and of urging them upon your attention twice each year is not agreeable to your Committee, even if the result prove satisfactory. We earnestly hope that some new means may be devised for placing the missionary and pastoral work of this Association upon a firm and permanent foundation, believing it will be of absolute present value to each member of the body, who by personal contributions towards its performance may gain a larger share of the general increase of spiritual life, possible only as individual interest is active and living, than could be obtained by even larger expenditure of funds derived from posthumous bequests alone.

For the Committee,

F. A. Dewson, *President.*

Report of the Committee of Ministers.

Monthly meetings have been held as usual with a very good average attendance. The improvement in this respect has been sufficient to show that certain changes which have been introduced have made the time more full of benefit to the working ministers. More assignments of subjects to individuals have been made, and they have been treated in brief, carefully studied papers. In this way we have gone over a portion of the Gospel history, and shall continue upon it, leaving to the General Pastor the assignment of subjects.

At the beginning of the meetings, after worship, we take half an hour for matters of temporary interest, and then have usually three short papers, with general discussion. Other subjects are often discussed at the close.

For the information of the Association, it may be well to state that we have had before us the following Gospel subjects: The Introduction of the Gospel of Luke; John the Baptist; The Fulfilment of Malachi's Prophecy; Joseph and Mary; Cæsar's Decree; Bethlehem; Simeon and Anna; The Genealogies of our Lord; The Sojourn in Egypt; The Magi; The Lord at Twelve Years; Nazareth; Nazariteship; The Baptism of the Lord; The Disciples of John; Cleansing the Temple. And we have also considered: The best Title for the Church; a Form of Creed; Possible Improvements in our Periodicals; The Need of a more Loving Service of the Lord, which service was exemplified in Phillips Brooks;

The Work of Dr. Tafel ; and the Formation of a Ministers' Library for consultation at the Rooms, and for circulation among us. This last was acted upon without delay, and we now have by gift and purchase a number of volumes, and are taking nine periodicals.

In accordance with By-Law 9, we report the following list of Ministers of this Association : —

General Pastor.

JOHN WORCESTER.

Ministers.

JAMES REED.
T. O. PAINE.
GEORGE F. STEARNS.
SAMUEL M. WARREN.
WILLARD H. HINKLEY.
WILLIAM H. MAYHEW.
THEODORE F. WRIGHT.
STEPHEN JEPSON.
WARREN GODDARD.
HORACE W. WRIGHT.
OLIVER DYER.
HENRY E. GODDARD.
RICHARD WARD.
JULIAN K. SMYTH.
JACOB E. WERREN.
H. CLINTON HAY.
GARDINER I. WARD.
GEORGE S. WHEELER.
JOHN A. HAYES.
CLARENCE LATHBURY.

Authorized Candidates.

BENJAMIN WORCESTER.
FREDERICK M. BILLINGS.
THADDEUS W. HARRIS.
JOHN W. SCHAFER.

JOHN WORCESTER, *Chairman.*

T. F. WRIGHT, *Secretary.*

OFFICERS OF THE ASSOCIATION.

General Pastor. — Rev. John Worcester, Newtonville.

Secretary. — Rev. Theodore F. Wright, Cambridge.

Committee of Ministers. — Rev. Messrs. James Reed, T. O. Paine, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, W. H. Mayhew, T. F. Wright, Stephen Jepson, W. Goddard, H. W. Wright, Oliver Dyer, H. E. Goddard, Richard Ward, J. K. Smyth, H. Clinton Hay, J. E. Werren, G. I. Ward, George S. Wheeler, John A. Hayes, and Clarence Lathbury.

Executive Committee. — The General Pastor, the Secretary, and Rev. Messrs. James Reed, T. O. Paine, S. M. Warren, W. H. Hinkley, H. Clinton Hay, H. E Goddard, W. H. Mayhew, J. K. Smyth, J. E. Werren, George F. Stearns, George S. Wheeler, and G. I. Ward; and Messrs. Albert Mason, David L. Webster, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Benjamin Pettee, Lewis G. Lowe, C. T. Dunham, George T. Hawley, John A. Thompson, and Samuel Darling.

Committee on Religious Education. — Rev. J. K. Smyth, Dr. J. T. Prince, Mr. A. M. Knight, Rev. J. E. Werren, and Dr. T. W. Harris.

Orphanage Board. — Rev. J. K. Smyth, Rev. J. E. Werren, Mrs. C. T. Dunham, Mrs. George M. Gibson, Mr. C. J. Roath, and Miss Sarah T. Bates.

OFFICERS OF THE UNION.

President. — Mr. Francis A. Dewson.

Vice-President. — Mr. Arthur Burnham.

Secretary. — Mr. Charles M. Reed.

Treasurer. — Mr. John A. Thompson.

Directors. — Messrs. George B. Davis, H. P. Chandler, Wm. J. Cutler, Albert Mason, George T. Hawley, R. C. Kimball, James R. Carter, Stanley B. Hildreth.

MISSIONARY BOARD.

Rev. Messrs. John Worcester, W. H. Hinkley, T. F. Wright, James Reed, and J. K. Smyth, on the part of the Association; Messrs. F. A. Dewson, Albert Mason, William J. Cutler, Lewis G. Lowe, and Charles M. Reed, on the part of the Union.

STATISTICS FOR THE YEAR ENDING APRIL 6, 1893.

Name of Society.	Pastor, Minister, or Leader.	Membership.	Average at Communion.	Baptisms.	Confirmations.	Added to Membership.	Deaths, Transfers, Etc.
Abington	J. E. Werren, Pastor	74	34	17	. . .	. . .	3
Boston	James Reed, Pastor	611	250	12	12	16	23
Boston Highlands	J. K. Smyth, Pastor	197	115	23	12	10	1
Bridgewater	G. S. Wheeler, Pastor	138	69	13	8	8	. . .
Brockton	H. E. Goddard, Pastor	112	. . .	8	3	3	3
Brookline	W. H. Hinkley, Pastor	57	. . .	3	1	1	2
Dorchester		19	8	1	. . .	. . .	1
East Bridgewater	T. O. Paine, Pastor	53	38	1	. . .	2	. . .
Fall River	Clarence Lathbury, Pastor	65	28	16	18	18	2
Lancaster	G. I. Ward, Pastor	40	25	. . .	. . .	. . .	4
Lynn		22	11	. . .	. . .	. . .	4
Manchester (German)	Carl Roth, Leader	46	31	. . .	. . .	. . .	1
Mansfield	G. F. Stearns, Minister	28	11	5	. . .	2	1
Newtonville	John Worcester, Pastor	83	81	4	7	7	1
Providence	H. C. Hay, Pastor	118	69	8	7	9	4
Salem	J. A. Hayes, Minister	34	19	6	. . .	6	1
Springfield	Stephen Jepson, Minister	16	17	. . .	. . .	. . .	. . .
Waltham	Benjamin Worcester, Leader	44	40	2	. . .	. . .	2
Yarmouth	W. H. Mayhew, Pastor	26	16	. . .	. . .	. . .	3
		1,783		119	68	82	56

TREASURER'S

DR. JOHN A. THOMPSON, TREASURER, *in account with*

1892.				
	To Income for Missionary Work: —			
April 7.	Collection at Association Meeting	$93.41		
Oct. 13.	" " "	76.73		
			170.14	
	Contributions from Societies:			
	Abington	20.00		
	Boston	1,763.78		
	Boston Highlands	229.18		
	Bridgewater	121.52		
	Brockton	300.00		
	Brookline	33.05		
	Contoocook	20.00		
	Fall River	10.00		
	Dorchester	14.50		
	Newtonville	450.00		
	Providence	32.55		
	Salem	12.00		
	Waltham	25.00		
	Yarmouth	26.40		
			3,057.98	
	Special Contributions:			
	Haverhill Reading Circle	24.55		
	Fitchburg " "	5.00		
	Worcester " "	7.00		
	Norton " "	2.00		
	Manchester " "	71.00		
	Lawrence " "	2.00		
	Cambridge	30.75		
	M. D. Ross	25.00		
	Miss A. Dunbar	30.00		
	Hopkinton	5.00		
	Sundries	99.34		
			301.64	
	Income of Special Funds:			
	England Fund	20.00		
	J. G. Webster Fund	62.50		
	Gardner Fund	85.55		
			168.05	
	For Services of Mr. Stearns and Mr. Hayes:			
	From Mansfield	200.00		
	" Newtonville	15.00		
	" Salem	5.70		
			220.70	
	Amount carried forward			$3,918.51

REPORT.

The Massachusetts New-Church Union. Cr.

1893.				
Feb. 28.	By Cash paid for Missionary Work:			
	Rev. G. F. Stearns, Salary..	$1,066.67		
	" " " Expenses	173 09		
			1,239.76	
	Rev. J. A. Hayes, Salary 6 mos.	600.00		
	Rev. J. A. Hayes, Expenses 6 mos.	187.34		
			787.34	
	Work at Springfield.....		133.28	
	" " Salem.....		235.80	
	" " Fitchburg		129.20	
	" " Woburn		16.50	
	" " Lawrence.....		11.45	
	" " Dorchester.....		120.75	
	" " Worcester		72.62	
	" " Contoocook		58.28	
	" " Manchester		291.66	
	" " Lynn.....		72.00	
	Books and Tracts for Missionary Work		7.68	
				3,176.32
	Salary of General Pastor			1,000.00
	" " E. A. Whiston, Agent.....			2,500.00
	" " Miss Lizzie Wyeth.....			650.00
	Cost of April Journal of Association		65.68	
	" " Oct. " " "		26.74	
				92.42
	Assessment of General Convention, 1892–3			88.90
	Books given to Ministers at Ordination ...			19.50
	Part of Services of Janitor.....		234.00	
	Postage Stamps and Postal Cards		115.81	
	Stationery, Blank Books, etc.		99.79	
	Part of Use of Telephone		52.00	
	Binding Library Books		26.19	
	Insurance on Libraries and Furniture		35.98	
	Carpenters' and other Jobs.....		19.98	
	Ice		11.25	
	Part of Rent of Safe, Bay State Trust Co..		7.50	
	Sundry Expenses at Rooms		24.18	
				626.68
	Amount carried forward			$8,153.82

Amount brought forward			$3,918.51
To Profit on Sale of Books			533.61
To Amount received for Rents of Arlington Street Building ...		3,773.84	
Less Janitor Service.....	488.50		
Elevator Boy	312.00		
Lighting	243.99		
Water for Elevator	388.00		
Water for general use....	22.40		
Part of Use of Telephone	52.00		
Fuel.....	310.45		
Repairs	214.28		
Advertising Rooms to Let	54.80		
Elevator Insurance	40.00		
City Taxes	601.14		
Sundries	96.34		
		2,823.90	
			949.94
To Balance of Interest Account			1,301.03
Net Deficit, carried to Stock Account			2,108.54
			$8,811.63

Dr. NEW-JERUSALEM MAGAZINE.

1893.		
Feb. 28.	To Cost of Printing and Mailing and Editorial Expenses,	$1,605.42
		$1,605.42

Dr. LIBRARY FUND.

1893.		
Feb. 28.	To Cash for Books bought	$44.67
	Balance.....	511.10
		$555.77

Amount brought forward		$8,153.82
Deficit on New-Jerusalem Magazine	733.38	
Less Profit on Printing-Office Account ..	277.14	
		456.24
Cost of Association Manual, 3 nos.		57.85
" " Association Calendar, 6 nos.		143.72
		$8,811.63

NEW-JERUSALEM MAGAZINE. Cr.

1893.		
Feb. 28.	By Cash for Subscriptions and Bound Volumes	$872.04
	Profit on Printing Office.....	277.14
	Deficit charged to Profit and Loss	456.24
		$1,605.42

LIBRARY FUND. Cr.

1892.		
Mch. 1.	By Balance.....	$526.45
1893.		
Feb. 28.	Cash for Books Lost	3.00
	Interest	26.32
		$555.77
1893.		
Mch. 1.	By Balance	$511.10

Dr. SCITUATE SUNDAY-SCHOOL FUND.

1893.		
Feb. 28.	To Balance	$1,506.05
		$1,506.05

Dr. SEARLE FUND FOR AGED MINISTERS.

1893.		
Feb. 28.	To Balance	$3,500.00
		$3,500.00

SCITUATE SUNDAY-SCHOOL FUND. Cr.

1892.			
Mch. 1.	By Balance		$1,434.33
1893.			
Feb. 28.		Interest	71.72
			$1,506.05
1893.			
Mch. 1.	By Balance		$1,506.05

SEARLE FUND FOR AGED MINISTERS. Cr.

1892.			
Mch. 1.	By Balance		$3,425.69
1893.			
Feb. 28.		Interest	74.31
			$3,500.00
1893.			
Mch. 1.	By Balance		$3,500.00

Dr. SUNDRY FUNDS.

1893.		
Feb. 28.	To Balance	$107,507.52
		$107,507.52

Dr. STOCK ACCOUNT.

1893.		
Feb. 28.	To Profit and Loss as per General Account	$2,108.54
	Balance	37,765.83
		$39,874.37

SUNDRY FUNDS. Cr.

1892.			
Mch. 1.	By Balance		$107,007.52
Sept. 16.	Woodward Fund (new)		500.00
			$107,507.52
1893.			
Mch. 1.	By Jenkins Fund		$30,385.88
	Thomas "		5,081.32
	Scituate "		5,000.00
	Emerson "		200.00
	Sarah Searle Fund		742.44
	Nancy Hills "		5,736.86
	Moses Day "		500.00
	Perkins "		10,000.00
	Clark Fund for Ministers		10,000.00
	Theological School Clark Fund		10,000.00
	Brockton Society Clark Fund		15,000.00
	Lyman Clark Fund		10,000.00
	England "		400.00
	J. G. Webster "		1,250.00
	Gardner "		1,711.02
	F. R. Towne "		500.00
	Ellen Singleton "		500.00
	Woodward "		500.00
			$107,507.52

STOCK ACCOUNT. Cr.

1892.			
Mch. 1.	By Balance		$39,874.37
			$39,874.37
1893.			
Mch. 1.	By Balance		$37,765.83

DR. CASH ACCOUNT CR.

FOR THE YEAR ENDING FEB. 28, 1893.

To Balance March 1, 1892..	$244.72	By Expense Account	$4,977.50
New-Jerusalem Magazine	872.04	New-Jerusalem Magazine	1,605.42
Rent Account	3,773.84	Rent Account	2,823.90
Interest Account	2,892.21	Interest Account	1,591.18
Contributions	3,529.76	Missionary Work	3,176.32
Ministerial Services	220.70	Association Manual	57.85
Library Fund	29.32	Library Fund	44.67
Notes Payable	1,000.00	Stereotype Plates	49 79
Notes Receivable.....	40,300.00	Mortgage Notes Payable	40,000.00
Income Ministers' Relief Funds	771.28	Income Ministers' Relief Funds	725.34
Theo. School Clark Fund, Income Account.....	600.00	Theo. School Clark Fund, Income Account	600.00
Brockton Society Clark Fund, Income Account	750.00	Brockton Society Clark Fund, Income Account	750.00
Woodward Fund	500.00	Printing-Office Equipment	132.31
Contoocook Build'g Fund	400.00	Contoocook Build'g Fund	400.00
Book Sales and Printing-Office Accounts	6,872.02	Association Calendar....	143.72
		Book Sales and Printing-Office Accounts	5,276.98
		Balance, Feb. 28, 1893 ..	400.91
	$62,755.89		$62,755.89

TRIAL BALANCE.

Dr.			Cr.
Feb. 28, 1893.		Feb. 28, 1893.	
Mortgage Notes Receivable	$23,500.00	Scituate S. S. Fund	$1,506.05
Furniture and Fixtures	862.60	Library Fund	511.10
Printing-Office Equipment	2,305.15	Searle Fund for Ministers	3,500.00
Cash	400.91	Income of Ministers' Relief Funds	1,389.52
Reference Library	1,850.00	Sundry Funds, as above	107,507.52
Circulating Library	500.00	Notes Payable	4,000.00
Stereotype Plates	472.45	Stock Account	37,765.83
Atchison Guarantee Notes	30,000.00		
Arlington-Street Estate	92,500.00		
Stock of Books on Sale	3,152.79		
Balance of Accounts due	636.12		
	$156,180.02		$156,180.02

John A. Thompson, *Treasurer.*

Examined and approved.

Rufus C. Kimball,
Stanley B. Hildreth,
George B. Davis,
} *Committee on Accounts.*

CONSTITUTION AND BY-LAWS.

CONSTITUTION.

1. This Association shall be called The Massachusetts Association of the New-Jerusalem Church.

2. The Societies composing it are the Boston, Bridgewater, Abington, East Bridgewater, and North Bridgewater Societies, and any other Societies of the New-Jerusalem Church admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers, and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the General Pastor, the Pastors and Ministers of the Associated Societies, and any other Ministers recognized as such by the General Convention of the New Jerusalem in the United States of America, who reside within the limits of the Association. Acting under the provisions of the Constitution of the General Convention, the Association directs that a candidate who is ordained into the ministry with its sanction, shall be authorized to lead in public worship, to preach the Word according to the heavenly doctrines, to administer the Sacraments of Baptism and the Holy Supper and the rite of Confirmation, and to consecrate marriages.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number, fifty additional members shall be required to confer an additional Delegate.

6. All members of the New Church residing within the bounds of the Association may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The Officers of the Association shall be a General Pastor and a Secretary, together with a Committee of Ministers, an Executive Committee, a Missionary Board, and a Committee on Religious Education.

8. The General Pastor shall hold his office by a tenure similar

to that of the Pastor of a Society. He shall have a general supervision over the affairs of the Association, shall preside at meetings of the Association, and shall have authority to call special meetings thereof, to alter the time and place of holding meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion.

9. The duties of the Secretary shall be those usually pertaining to that office.

10. The Committee of Ministers shall consist of all the Ministers of the Association.

11. The Executive Committee shall consist of the General Pastor and the Secretary, and of twelve Ministers and twelve Laymen to be elected annually. It shall act, in conjunction with the General Pastor, on all matters relating to the ordination of Ministers, the authorization of preachers when the General Pastor has not sole jurisdiction under the rules of the Convention, and on the application of Societies for institution and for their admission into the Association. This Committee shall act with the authority of the Association, and have a general superintendence of its affairs, in the interim of its meetings. It shall prepare business for the action of the Association, and shall hold meetings by previous appointment, or at the call of the General Pastor, or at the call of any five members of the Committee. Seven members shall constitute a quorum.

12. The General Pastor, and four other persons, to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

13. The Committee on Religious Education shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon subjects connected with religious education.

BY-LAWS.

1. This Association shall meet semi-annually in April and October.

2. The Order of Proceedings at meetings of the Association shall be:—

1. Divine Worship.
2. Collection for the Massachusetts New-Church Union.
3. Calling the Roll.
4. Reports of Societies (in April).
5. Election of Officers (in October).
6. Report of General Pastor.
7. Report of Missionary Board.
8. Report of Executive Committee.
9. Report of Massachusetts New-Church Union.
10. Report of Committee of Ministers.
11. Report of Committee on Religious Education.
12. Reports of Special Committees.
13. Unfinished Business.
14. New Business.

3. All Reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

4. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

5. At the close of each meeting, the Journal of its proceedings shall be read.

6. The Journal of each meeting, together with such Reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

7. Each Society shall report to the April meeting of the Association, its statistics for the year, together with such other information as ought to be laid before the Association.

8. The Executive Committee shall elect the delegates to represent this Association in the General Convention, and the delegates thus selected shall be authorized to fill any vacancies which may exist in their number.

9. The Committee of Ministers shall annually revise the list of ministers, and report the same to the Association.

10. When the application of a Society for admission into this Association is granted, if delegates from the Society be present, they shall be received by the Presiding Officer in a manner similar to that in which he would receive members into a Society.

11. In case any question arises as to the respective duties or jurisdiction of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final, until annulled or modified by the Association or the Union.

List of Societies.

Boston	organized Aug. 15, 1818.
Bridgewater	May 29, 1833.
Abington	Feb. 25, 1835.
East Bridgewater	Aug. 2, 1838.
Brockton	Sept. 12, 1838.
Providence, R. I.	Oct. 15, 1839.
Yarmouth	Sept. 20, 1843.
Pawtucket, R. I.	Apr. 4, 1844.
Mansfield	Nov. 19, 1846.
Springfield	Mch. 27, 1853.
Fall River	Nov. 12, 1854.
Brookline	Apr. 29, 1857.
Contoocook, N. H.	May 24, 1857.
Salem	Jan. 25, 1863.
Newtonville	Apr. 11, 1869.
Waltham	July 4, 1869.
Boston Highlands	Dec. 12, 1870.
Gloucester	May 11, 1871.
Lancaster	Oct. 10, 1875.
Manchester, N. H.	Sept. 4, 1881.
Dorchester	Apr. 17, 1887.
Lynn	Oct. 6, 1889.